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The Living Church

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Editorials and Comments.

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With which are united "The American Churchman," and "Catholic Champion."

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Educational - ...
Many Commencements Recorded.

IF WHITSUNDAY led our thoughts to the spiritual aspect of the Church, Trinity Sunday speaks to us of things that are wholly spiritual. The vision of the great white Throne, the seat of the Blessed Trinity—Father, Son and Holy Ghost—is the vision of the perfection of love. God is Love. Long ages before His love took form in angels or in men, He still was from all eternity, Love. Yet Love is not love without an object of love. A Unitarian God could not be a God of Love; for He would, from all eternity, have had nothing to love. God would be dependent upon His creatures, if He could not be Love until they were created that He might love them. Destroy the doctrine of the Trinity, and you destroy with it the doctrine of the eternal Love of God. If God is not Father, Son, and Holy Ghost, God cannot be Love.

For the Love of God manifested itself from eternity upon the several Persons of the Godhead, each giving infinite love to the others. Thus we perceive in God an unselfish being, a social being, without which characteristics love is unthinkable. God is Love; and therefore, from eternity, God must have had an object upon which love could be showered, and that object requires the Trinity. In the Trinity, then, we have the diffusion of the Love of God.

It is a comfort to meditate upon a doctrine that does not, in itself, require us to look at man. Alone of all the feasts of the Christian Year, Trinity Sunday has no immediate reference to mankind. It is the one day set apart for the contemplation of God alone; God in His infinite relations; God in His infinite beauty; God in the perfect harmony of His being; God in the perfection of His nature.

The day lifts us out of ourselves—if we will let it. And we have missed somewhat, in our own communion, that the week does not also bring us in its course, by official sanction, the Feast of Corpus Christi. Maundy Thursday is indeed, as has been said, the Church's remembrance of the Body of Christ, broken for the world; but it must then be a contemplation of the suffering Body, on the eve of His Passion. We would have also the day for the recollection of the glorified, the spiritual Body, still the Body broken for us, but broken now in the bloodless sacrifice of the Holy Eucharist. This is Corpus Christi, which some among us do not forget to observe on the Thursday following Trinity Sunday, as the undivided Western Church observed it.

THE MACHINE AND THE MAN.

A FEW days ago a run was made on the Burlington System, Galesburg to Quincy, two stops and a winding descent from the bluff to the river, one hundred miles in ninety-eight minutes! It was a fine record; perhaps there have been others as good; an ordinary record, an every-day run on one of our great lines, might also give us food for thought.

Doubtless the first thing that would impress us, as the great train thunders by, is the monster locomotive, its power, perfection, beauty, wonderful adaptation of parts and harmony of action throughout the gigantic machine. It is the culmination of mechanical design, the climax of human invention.

The locomotive is a marvellous contrivance, indeed, but there is something more marvellous behind it; not a contriv-

ance, but a creation, a man. He sits in the cab, looks out over the track, handles the levers, regulates the speed. He is the brains of the machine. In him is more than mechanism; mind, conscience, and will, plus mechanism. By putting together pieces of steel he can make a locomotive, but he and all the millions like him who have lived in all time, could not make a man. He could not make an insect, a flower, a blade of grass. Great as he is, infinitely better than the best machine, he has his limitations. If the world depended on him alone, it would soon be off the track and go to everlasting smash and ruin.

We account for the locomotive, and the track, and the intricate railroad system which keeps the trains moving, by the man. But how shall we account for the man? If we suppose that, like Topsy, he "growed," how shall we account for his growing? It is the growing thing which is entirely beyond the power of man to make. The machine does not make nor control itself. He would be counted feeble-minded or lunatic who should assert that it does. Does the man practically make himself, does he struggle up by evolution from some other thing that made itself? When we come to believe that, we shall be ready to believe that he can lift himself over a fence by pulling at his shoe-strings.

Every effect must have an adequate cause. The locomotive is an effect, something produced; man is the adequate cause, the material and forces of nature being supplied. And here we come upon another phase of the problem. Even man is not enough, strictly speaking, to account for the machine. He must have material and power which he is utterly unable to produce for himself. How shall we account for the existence of materials and forces exactly adapted and fit to be used in the making and operating of machinery?

Just as surely as the machine must have a maker, so surely must the man and the material and the forces have a Maker. We are not constituted to believe in reason at one end of the series and in unreason at the other end. It makes no difference how many millions of years you put between reason and unreason, the one cannot be gotten out of the other by any conceivable process. By no possible concurrence of atoms, without intelligent direction, could even the road-bed of steel and stone come into existence; much less the intricate railroad system, of which the "steel ribbons" are the simplest element. Shall we imagine, then, that man, whose whole career is a working out of plans and purposes, is the product of an evolution in which there was no plan or purpose? The locomotive could not possibly "come by chance"; how can we imagine that the maker of it came that way?

The fact is, there is no proposition more satisfactory and sure, to the unbiased mind, than this: Adaptation to an end is evidence of intelligent design. The more complex are the elements of that adaptation, the more overwhelming must be the conviction of plan and purpose. It is equally evident to the ingenious mind, that plan and purpose must originate in a free personality, and that no potentiality less than the Almighty and Omnipotent God is sufficient to account for the plans and purposes which we see accomplished in the Cosmos.

* * *

WE HAVE long maintained an especial interest in the Syrian Church of south India, the direct descendant, according to unbroken tradition, of the Christianity planted by St. Thomas. The Church has had a continuous struggle during almost the whole of the nearly nineteen centuries of its existence. It came under the domination of the Nestorian heresy, and when that cult was swept out of the Roman empire, it retained its lodgment in Persia and among these South Indian "Christians of St. Thomas," as they are commonly called. During the Portuguese ascendancy of the seventeenth century they were much oppressed by Rome, and a partially successful attempt was made to reconcile them to the Roman See, which reconciliation, however, was only temporary, and terminated with the subsidence of Portuguese influence a century later. Since then they have been largely sunk in ignorance, but there has of late years been a marked revival of learning, due in part to the British supremacy in India. Schools have been planted, the priests are being better educated, and, it is said, the Nestorianism which once overlaid the Faith is practically dead. The central high school of the community is Mar Dionysius Seminary, at Kottayan, where about 600 students are taught in secular and theological studies, and where many candidates for orders are trained. The library contains several hundred volumes in English, and Anglican Catholic theology is welcomed. The seminary is recognized by the (English) Madras University. The principal is the Rev. Fr. V. J. Givayese.

Anglican theology and Churchmanship is, however, seriously compromised among the community by the C. M. S. missionaries, who alone represent the Anglican Communion in the locality, and who proselyte among the members of the ancient Church on the baldest principles of Protestantism. In spite of this, the educated clergy of the Christians of St. Thomas feel that they have much to gain from a contact with the Catholic element of the Anglican Churches, and they seek closer relations. It is interesting to note that two of the tracts of the Fond du Lac Series by the Bishop of that Diocese are being translated into the vernacular for their use, at the request of the principal of the seminary mentioned, and much deference is shown to the Catholic theology of the English and American Churches.

The educative work among them is certain to raise up a new life in the ancient community, and the prayers and cordial wishes of the American Church may well be extended to them.

WITH the furious floods in Kansas, Missouri, and Iowa, and the destructive tornado in Georgia, one feels how small is man in the presence of the forces of Nature. Man dominates the universe; but he is also subject to it. Whence comes the power? Whither does it tend? Where is the motive behind it all?

All we know is that nature without God back of it would be causeless energy. It would hold man in so relentless a grasp that life would not be worth living. It would make human life the most intolerable phenomenon in a universe of unfathomable, mysterious horrors.

But God reigns through it all. He dominates, through tempest, fire, and flood. Nature obeys His mysterious behests; His Hand guides the winds and the waves.

And through it all His everlasting Arm upholds His children, though they be engulfed in Nature's wild fury. His love sustains them, His power upholds them, His presence is with them.

MUCH to our regret, we are obliged to call attention to several typographical errors, which, through force of untoward circumstances, were made in The Living Church of May 23d.

In the report on the Name in the Diocese of Texas (p. 121), the expression "First, because the term Protestant is a *suggestive* term," should read *"negative* term." In the third reason given for desiring correction, the last word should be *name* instead of *one*. In the fourth reason, the second sentence should read: "We are hopefully looking to the time when all shall be of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and shall with one mind and one mouth glorify God." The second sentence of the last paragraph prior to the suggested resolution should begin: "It is the Holy Catholic Chuch that we are soldiers of," etc.

In the letter of Mr. Tracy M. Cary on The Change of Name (p. 129, second col., line 29) the sentence beginning "All incomplete property," should read:

"All incomplete Churches, sectarian, etc., have their adjectives. Very little property," etc. In this instance a whole line was omitted.

In the letter of Mr. F. P. Haywood on "The Name in North Carolina" (p. 131), two careless errors in the Latin inscription on the Bishop Ravencroft tablet are made, which, however, will readily be detected by readers. One is the form *Septeutrionalis* in place of *Septentrionalis,* and the other is *sacrae* in place of *sacras.*

Again, in The Church at Work, under the head of South Carolina, the "schoolroom division" of the Church Home Orphanage in Charleston should be described as the "A. F. de Jersey Hall," and should be described as in memory of Mr. (not Mrs.) A. F. de Jersey. The concluding paragraph of the South Carolina news also appears under the head of Tennessee.

In the issue of May 30 the initials of the Bishop-elect of Quincy should have been given as M. E. Fawcett.

It is a matter of much regret to the Editor that these corrections should be necessary.

ANSWERS TO CORRESPONDENTS.

B.—(1) You will find Tuck's *Handbook of Biblical Difficulties* (2 vols., each $2.50) useful.

(2) Dr. Andrew Gray's *The Incarnation and Infant Baptism*

(10 cts.) is useful for distribution; also numbers 6, 39, and 71 in the *Living Church Series* of tracts, on the subject of Infant Baptism.

B.—(1) A *Handbook of Information touching the Movement for the Proposed Correction of the Official Title of the Church* was published for free distribution by The Young Churchman Co., Milwaukee, and may be obtained of the publishers on application.

(2) The paper by the Bishop of Washington on the subject of Marriages between Roman Catholics and non-Romans was published, if we recall rightly, in *The Churchman* (New York) and not, so far as we know, in pamphlet form.

J.—(1) It would be unusual and undesirable to place the eucharistic lights next the cross with vases next and candelabra at the end.

(2) We do not feel that the rule of two lights only, laid down by the *Parson's Handbook* as strictly legal in England, need be followed in this country, whatever may be the wise course in England. English ceremonial law is of force in this American Church rather as common law ecclesiastical than as written law.

(3) Where there are many lights it seems fitting that the two customary lights should be reserved for the Holy Eucharist alone. These would constitute the official recognition of the symbolism of the two Natures in our Lord, and would also recall historically the English custom of two lights. Other lights would thus be recognized as an auxiliary use alone. But if the strict English rule of two lights only be observed, we should agree with the *Parson's Handbook* that they might appropriately be used at other services than the Holy Eucharist. Brackets for auxiliary lights, suggested by the *Parson's Handbook*, strike us as unnecessary in this American Church, where full liberty as to the use of auxiliary lights on the altar—for the gradine is to be understood as a structural part of the altar—exists.

(4) There is no complete work on the Ceremonial of the American Church, chiefly because there is no fixed ceremonial law. Most authorities —and THE LIVING CHURCH quite agrees with them—feel that English ceremonial law should be used as the basis of our American use, and for that purpose—not as constituting a rigid rule—the *Parson's Handbook* is excellent.

A READER.—(1) Presumably, yes.

(2) The S. P. C. K. Commentary on the Pentateuch is good for family use.

(3) The subject of the "Future Life" cannot be stated in a "best answer." Read Milligan's *Resurrection of the Dead* ($1.75).

(4) Give Bishop Webb's *With Christ in Paradise* (40 cts.).

(5) Emerson cannot in any sense be termed a Christian, and his philosophy cannot be commended as a guide to Christian people.

(6) A Transcendentalist is one who explains matter as the product of subjective mind, especially according to the theories of Schelling, a German philosopher. Emerson is commonly so reckoned.

(7) There are unofficial forms which may be used by a Priest in burying unbaptized persons; but the Church, as such, has no relation to the unbaptized, and no reason for providing officially for their burial.

(8) Temple's *Church in the Prayer Book* ($1.35); Oberly's *Testimony of the Prayer Book* ($1.00).

COURAGE.

O, Courage, thou inspirer of the race!
Where is the enemy thou canst not face?
What noble spirits has thy power sustained;
What battles thou hasty fought, what victories gained!
No man can count the wonders thou hast wrought,
Thy mighty conquests in the realms of thought.
In peace, in war, in science and in art,
Sublimely, nobly, hast thou played thy part,
Calm and undaunted in the midst of foes,
Ready to meet the keenest of earth's woes.

FELIX CONNOP.

APROPOS of Missions, it may be interesting to mention what is being done for the Christianization and education of the native tribes [of Canada]. The general plan is as follows: Certain districts have been reserved for the aboriginal natives in different parts of the Dominion. These are called the Indian Reserves, and upon them no white man can intrude. An Indian agent, appointed by the Government, resides at each reserve and, as a rule, a school is established under the charge of one of the Christian bodies. Thus in the Province of Alberta, in the Diocese of Calgary, the missionaries of the Canadian Church were the first to establish settled missions among the famous tribe of the Blackfeet, among the Sarcees, the Bloods, and the Begians. In each of these reserves a church is built and a school is established, and Archdeacon Tims among the Sarcees, Canon Stockers among the Blackfeet, the Rev. Mr. Owen among the Bloods, are doing good work. Every year a few, after careful testing and instruction, are baptized, confirmed, and admitted to Communion. A few weeks ago when the church on the Sarcee Reserve was closed on account of scarlet fever, a Christian Indian, Mark Crowchild and his wife, went some twelve miles over the prairie in the bitter weather to attend service and communicate at the Pro-Cathedral in Calgary; but there was no late celebration on that Sunday. Nothing daunted, the old Indian again went in the following Sunday and, last of all, the communicants walked up, still and reverent, to the altar and received the Blessed Sacrament. This very Indian was one who, when the missionary first went to live among the Sarcees, used to curse and abuse him in the most vile terms, and even threatened violence if he offered to visit him in his tepee.—*Church Times.*

EVERY lot is happy to a person who bears it with tranquility.—*Boethius.*

CANTERBURY CONVOCATION.

A Noteworthy Letter from the Patriarch of Constantinople, an English National Council, and the Church Discipline Bills.

THE "CHURCH TIMES" ON THE LATE BISHOP OF QUINCY AND ON THE TITLE "PROTESTANT EPISCOPAL".

LONDON, Rogation Tuesday (St. Dunstan, Abp.), 1903.

THE Convocation of Canterbury assembled last week for despatch of business at the Church House, Westminster. In the Upper House there were present his Grace the President and all the Bishops of the Province with the exception of Llandaff and Truro. The Bishop-designate of St. Albans (Dr. Jacob), the Cathedral Church of the Diocese being one in which there is at present no Dean and Chapter, and, therefore, no election and, consequently, no confirmation of the Bishop having taken place, was formally received by the President and invested with the tenure of his new See. Kneeling before his Grace, the Bishop took the oaths of allegiance to the King and his successors, and the oath of lawful and canonical obedience to the Archbishop of Canterbury and his successors; and then rose and made the usual declaration against simony. The President said that on the occasion of his "appointment" to the Archbishopric he had received a telegram of warm greeting from the Patriarch of Constantinople. He acknowledged the same by telegraph, and subsequently wrote a formal letter to the Patriarch. He had now received a reply, which, he thought, the House would wish to hear read, "in token of their respect to the Church of which the Patriarch was the ecclesiastical head." It seemed desirable that the letter should be recorded in the minutes of the House. A translation of the letter, which was in Greek, was then read. With reference to the expression in his Grace's letter of his good will towards the Orthodox Church of Constantinople and all the other sister autocephalous Orthodox Churches in the East and his desire for friendly intercommunion with them, his Holiness wrote (to quote from the *Guardian*) as follows:

"We assure your Grace that these kind and benevolent expressions find a deep and hearty echo on our part. . . . For from the earliest times our Church prays and supplicates in every one of its solemn services for the union of all the Churches: whereupon we saw with pleasure that this prayer, so pleasing to God, was described in the resolutions of the Lambeth Conference as the duty of every Christian of the Anglican Church. This holy purpose formed a favorite subject of our own meditation during the first period of our patriarchate twenty-three years ago, and now, when, having been called to this office a second time, we have given our assiduous attention to the subject, we have invited the brotherly judgment of all the Orthodox Churches as on other ecclesiastical questions so particularly on this—namely, whether they think it opportune to consider how we may prepare a platform for mutual friendly approach on the part of the different Christian Churches."

The Bishop of Salisbury proposed that the letter be entered on the minutes of the House, both in Greek and in English, and the motion was carried.

The Bishop of Salisbury presented the fourth report of the Joint Committee on the Position of the Laity, and the report was formally received. The Bishop of Salisbury then moved the first resolution appended to the report, drawn from a group of resolutions passed by the Provincial House of Laymen: "That it is desirable that a National Council of the Church of England should be formed, consisting of clergy and laity of the Provinces of Canterbury and York, according to a due system of representation." After some discussion, the House agreed to allow the Bishop of Salisbury to substitute a motion for the one first moved, and after further discussion, said motion, as a whole, was agreed to by the House, in the following form, with one dissentient:

"That whereas it is desirable that provision should be made for calling together a council representing the Church of England, and consisting of clergy and laity of the Provinces of Canterbury and York: (1) Such steps should be taken as may prove to be necessary for the reform of the two Convocations, and for their sitting together from time to time as one body. (2) That statutory authority should be given, empowering the Archbishops to summon Provincial Houses of Laymen to be associated with the Houses of Convocation, either separately in each Province, or for a joint session as a Council."

The Bishop of Salisbury then moved:

"That this Council should be divided into three Houses: the first that of Bishops, the second that of representatives of the clergy (official and elected), and the third that of elected communicant laymen; and that the acceptance by all the three Houses, sitting together or separately, should be necessary in order to constitute an Act of the whole body."

This motion was carried with the omission of "the" before

"acceptance" and of "communicant" before "laymen."

The Bishop of Oxford moved: "That this Council shall decide in the manner aforesaid all matters brought before it on the concurrent request of the Convocations of the two Provinces, with whom shall rest the power of initiating all Acts." The Bishop of Worcester seconded the motion. The Bishop of Rochester held, *contra,* that the Council should be a self-moving body; and an amendment favoring this view was moved by the Bishop of Ely. The Bishop of Bangor thought it was a most startling suggestion (of his brothers of Rochester and Ely) that the Houses of Convocation, which had sat concurrently with Parliament, and which for centuries had been recognized as one of the estates of the realm, should "put themselves underneath a new body." After further discussion, the Bishop of London proposed, and the motion was adopted, that in the event of the foregoing resolution or similar ones being carried (at the joint meeting of the Convocations in July), it shall be moved that a committee of Bishops, clergy, and laity be appointed to prepare a scheme in further detail, such scheme to show "(1) the relation of the Convocations as now existing or as reformed to the proposed Council; (2) the manner of electing members of the proposed Council; and (3) the manner in which business shall come before the proposed Council for consideration." The House agreed that the resolutions, as adopted, including two competitive resolutions in regard to the basis of lay representation, should be sent to the Lower House for their concurrence.

The action of the Lower House, *re* the relation of the English Church to the Catholic Church Militant as a whole, shows that that vitally important question is now to be threshed out amongst us as a very *practical* question—though it is more than a bit tiresome that the House was deprived of what was sure to have been an informing and interesting general debate on the subject by the importation, on the part of Canon Hensley Henson, of a question entirely irrelevant to the one formally before the House. The Rev. H. Proctor (Gloucester Diocese) moved the following resolution, supporting it with a speech somewhat offensively characterized by "Moderate Churchism":

"That the President be respectfully requested to direct the appointment of a joint committee on the relation of National Churches to the Church Catholic, and that such committee be instructed to present a report on the subject as soon as possible, with special reference to the present position of the Church of England."

Bishop Barry seconded the motion, because he thought it was a question of the greatest possible importance to the whole constitution of the Church, because it was a burning question which needed to be considered, and because he thought Convocation—and here he differed somewhat from the mover—was precisely the body to speak with authority on the subject after the investigation they would give to the matter. He had always thought that on this matter the Anglican position was fairly clear. That position claimed for National Church "a limited independence"; but it claimed "no right to depart from the congregation of Christ's Church." The question was, however, How was it to be interpreted? On such questions as the use of Incense in public worship and the Reservation of the Blessed Sacrament, "it had been claimed that the Church of England had no right whatever to pronounce against what those who held this view supposed and asserted to be Catholic usage." Whether that assertion was true or false he did not now inquire. All he said was that the position was questioned, and the matter required to be looked fairly in the face. He hoped a committee would be appointed; and that the committee would not present their report until they had fairly and exhaustively dealt with this important question.

Canon Hensley Henson now moved, as an amendment—"To omit the words 'National Churches to the Church Catholic,' and to substitute 'the Church of England to the other branches of Christ's Church Catholic as well Episcopal as non-Episcopal.'" The House, he said, ought really to weigh its words. What was meant by the Church Catholic? "Was it the whole congregation of Christ's people dispersed throughout the whole world, or was it merely . . . the Episcopally organized Churches of Christendom?" It was all very well to "talk grandly in the study or on the platform about the Church Catholic and mean the great Roman Catholic and Oriental Eastern Communities," but for all practical purposes it was with "these non-Episcopal Christians [here in England] they were concerned." The resolution as amended would simply commit the House to the single proposition that there were "non-Episcopal branches of the Church of Christ." Would any member of the House get up and deny that proposition? If so, "they would repudiate their noblest religious ancestors."

Canon Pereira seconded the amendment.

The Dean of Salisbury (Bishop Webb) said that the question between the Church and (Protestant) Nonconformists turned upon "whether or not it was in harmony with the great principle of loyalty to Jesus Christ that they should maintain the tradition of the Episcopate." When Canon Henson saw (even in such matters as marriage relationships) the claims made by the Church of Rome, "did he not see that the impression that the Church of England was indifferent about this question of Holy Orders would make a breach in the walls of our Zion, which the Church of Rome would be prepared at any moment to storm?" They held this trust of the Apostolic Order, "not only for the Church of England, but for the Colonial Church and the Anglo-Saxon race"; and one of the links which bound them throughout Christendom was "this blessing of Episcopal Order," which united them with the Church of ancient days.

Prebendary Bolton thought the House would make a great mistake if it ignored (Protestant) Nonconformists in the consideration of this question.

Canon Knox-Little was quite prepared to take up the challenge of Canon Hensley Henson. He had always learnt that the Church was a body organized by our Lord's will, with the threefold ministry of Bishops, Priests, and Deacons. He did not believe they would ever bring men together by "sacrificing principle."

Canon Worlledge (Truro) hoped the amendment would not be carried, "because its consequences, not only in this country, but among the offshoots of the Church in the Colonial and missionary field, would be very serious indeed."

The Dean of Westminster thought that probably, if the amendment had come forward as an independent proposal, "this House might have been willing to grant a committee to inquire into what were, or what ought to be, the relations of the Church of England to all forms of Christian association or organization, whether in England or elsewhere." The mover of the amendment thereupon said he was quite prepared to accept the suggestion, and the amendment was accordingly withdrawn.

The Dean of Salisbury then proposed, as an amendment: "To substitute for 'National Churches' the words 'the Church of England as a National Church.'" Canon Bankes proposed, as a further amendment: "That the words 'the Church Catholic' be changed to 'the Holy Catholic Church.'" People would then understand, he thought, that this was "not a conspiracy to join the Roman Catholic Church"! The resolution, as amended, was then passed *nem. con.*

At a later session of the House Canon Hensley Henson gave notice of his desire to move, at the next group of sessions, for a joint committee to "investigate and report on the obligations of the Church of England to the whole body of baptized persons."

In relation to the resolutions of the Upper House on the subject of a National Council, the Lower House agreed that, without committing itself thereon, the proposals were suitable for submission to the joint meeting of the Convocations in July next.

The House, having before it a report on the so-called Church Discipline Bills now before the Commons, rejected the Orange Protestant Bill *toto cælo,* but approved of its likewise vicious rival in Mr. Cripps' Bill with certain suggested alterations.

The House of Laymen of the Province of Canterbury, at a single sitting last week, also considered this latter so-called Church Discipline Bill, on a motion proposed by its draughtsman (Mr. Cripps)—who took his seat in the House of Laymen for the first time solely as a member for the Primate, who has the power of nominating a certain number of members at any time his Grace pleases. The resolution, as amended in approval of the principle of the Bill, was finally adopted, happily with dissentients, amongst others, in such distinguished laymen as Lord Hugh Cecil and Mr. Athelston Riley.

This discussion in the House of Laymen took place on Tuesday, and that very night Mr. Cripps' Bill came on—unexpectedly it is reported—for the second reading in the House of Commons, which was carried in a thin House by a majority of 24. The attempt, however, to refer the Bill to a Special Committee was (as the Parliamentary phrase goes) "talked out," and in all probability both Bills are now defunct. Referring to Mr. Cripps' Bill (which must also be considered both the Primate's and the Premier's Bill), the *Church Times* says:

"The *coup,* which we said last week was in contemplation, has failed. When the inwardness of this matter comes to be known

. . . it will be seen that the effect would have been that of placing the liberties of the parish priests of England at the mercy of the Bishops, and that without redress."

The Bishop of Worcester was the guest of the Authors' Club at their London house-dinner yesterday week, others present being the Warden of Keble, Oxford, and the Rev. A. H. Stanton, of St. Alban's, Holborn. In responding to the toast of his health, Dr. Gore said that there had been really but one event in his literary career. He had once been accused of wrongly using a verb, and, on turning up the word in Murray's Dictionary, he found himself confronted by the very quotation in question from one of his own books—"a standing rebuke to him for his bad grammar, as it was the only known instance of that particular use of the word."

Last Friday (15th inst.) being the "year's mind" of the Rev. Robert Dolling, late vicar of St. Saviour's, Poplar, vespers of the Dead was sung in that church on the preceding evening, when a sermon was preached by the Rev. Father Adderley, and there were three celebrations of the Holy Eucharist for his soul on the following morning. The Rev. C. E. Osborne's *Life of Father Dolling* was published by Mr. Edward Arnold on the 7th inst. Any author's profits accruing from the sale of the book will be devoted to the Dolling Memorial Fund.

The Bishop of London has appointed Canon Benham, rector of St. Edmund's, Lombard Street (the "Peter Lombard" of the *Church Times*) to be Rural Dean of the City of London (East), in succession to Dr. Wace, the new Dean of Canterbury.

Referring in a sub-leader to the departure from this world of the late Bishop of Quincy, the *Church Times* says:

"For many years Dr. Taylor has acted as our American correspondent, and his admirably written notes on occurrences in the Sister Church of America were always informing and interesting. In his life of fifty years he contrived to do an amount of work exceeding the ordinary measure, as [here recounting the various Church offices he held after his Ordination], not to name also the educational work in which he had been engaged for the last eight years at the Western Theological Seminary, Chicago. An editorial in THE LIVING CHURCH says of him that he was 'one of the foremost canonists in the American Church, and his influence in the legislation of General Convention was large.' We shall miss his valued services greatly, but our loss cannot be measured with that which his Diocese and the Church of America sustain through his death—R. I. P."

In another sub-leader in the same issue, the *Church Times* is glad to see, it says, that American Churchmen are busy discussing the propriety of finding a new title for their National Church.

"In its present title, 'Protestant' is detestable, and 'Episcopal,' as the old classical commentators used to delight in saying, is 'jejune.' Never was there, in this world, a great Church with a sorrier style and title than 'The Protestant Episcopal Church of America.' It is only its long use and the fact that it has come to be a mere label without any particular meaning, that make it tolerable."

J. G. HALL.

VERY POSSIBLY the Priest and the Levite who looked on the wounded traveller and passed by on the other side, were indisposed through the shock the sight of his sufferings gave them to do anything to relieve them. Very possibly they may have been haunted far more painfully by the sight of his sufferings, than was the Samaritan who, forgetting altogether the distress the sight caused him in the desire to diminish the distress which he beheld, at once relieved them. Unless our conscientious will honors and supports our sensibilities, we know not what they may be to-morrow, or when God may deign again to lay His hand upon a soul that He has so often finely touched but to no issues. Yet so prone are we to judge from appearances, instead of looking on the reality and judging righteous judgment, that mere Sensibility is very apt to be accredited with a worth it has not, and genuine worth to be hidden from our eyes, because it does not glow and flush in the vivid lights and colors of Sensibility.—*J. H. Thom.*

GOD IS PRESENT with His own people in a sense which belongs to them alone. He is present by the revelation of His glory. They have learned to see His face and hear His voice in the world, so that the stars, which to other men are silent, speak of His wisdom to every faithful heart, and the sea tells of His power, and the fruits and flowers of earth seem to those who love Him as if they were offered by His bountiful hands.—*Henry Van Dyke.*

THE SERENE, silent beauty of a holy life is the most powerful influence in the world, next to the might of the spirit of God.—*C. H. Spurgeon.*

IF YOU WANT a really lovely world without, you must make the world within bright and lovely.—*David Gregg.*

FRENCH CONDITIONS EXPLAINED.

What Has Led to the Present Clash in France.

EXPELLED MONKS WELL RECEIVED IN ITALY.

PARIS, May 16, 1903.

MATTERS having now reached a certain point in the atmosphere of ecclesiastical disturbance in France, it may not be uninteresting to your readers to glance at a summing-up which has been put out by the *Church Times* in yesterday's issue. The whole article is too long to reproduce, but its salient points are well worth noting, as it probes the root of the difficulties. The two matters which are the "outward and visible signs" of the tension, are, as you all know, the question of maintaining the Concordat, and the expulsion of the monks, Bishoprics are vacant, and the State declines to accept the Pope's response to the names proposed to him, in his (the Pope's) words, *"Emilius Loubet Nobis nominavit,"* as assuming too great authority on the part of the Papacy. Now there is an attempt afoot, embodied in M. de Pressensé's bill, to abolish the Concordat—as we should say, to disestablish the Church. That this attempt will succeed we do not believe. It is true that there is a considerable and noisy party that desires this extreme step to be taken, but at present it is more noisy than numerous, and M. Combes, who has ability, if not principle, probably knows exactly how far he can go without raising the country against him. Still, it is well to remember that, although from some of his speeches it seems that personally he has no wish to end the Concordat, he is amenable to pressure, and would doubtless yield were sufficient force applied.

The other matter is the persecution of the monks. About the origin and cause of the persecution there is widespread ignorance in England and America. Certainly this is no matter for surprise, since thoroughly to understand French politics at the present day, especially when they are connected with religion, demands a knowledge of modern French history, which few Englishmen or Americans possess. The present state of affairs was not unexpected by, and presents no new features to, those who have studied the history of French political parties since the Revolution, and especially during the last thirty years under the Third Republic. There is a considerable amount of opposition to Religion, in itself, in France. This is fostered by Freemasonry. There is Clericalism, which is opposed to Roman influence, just as the Ultramontane and National parties amongst Roman Catholics are opposed to each other in England. M. Gabriel Monod, the historian, may be instanced as a spokesman of this latter class. "We are," he says, "of those who think that the religious orders have a right to exist, but they have taken a dangerous development, which ought to be limited." And he goes on to say that he cannot admit that the State should declare war on the Church, nor that, after having accepted the help of "religious" in works of mercy, it should expel them as soon as it is able to supply their place. There are those on the other side who state that the Orders meddled in politics, and that an active propaganda had been carried on with the object of destroying the Republic; that they are expelled, not because of their religion, but because they have become a danger to the State. This is not entirely true, as we have seen, but there is enough truth in it to make the defense of the Orders very difficult. They stood to win, if their intrigues had succeeded and the Republic had been overthrown; they stood to lose in the event of failure. They lost, and they must pay. They are suffering, as every religious body must suffer which allows itself to become identified with a particular political party. One of the most striking features of it all is the seeming apathy of France. Except in Brittany and the Basque country, the feeling has not taken any very decisive form. The article deduces that it is not there. I think this is a mistake. The feeling is there, deep and smouldering; and it is not immediately that it will show itself, but the time may come. Already the question of suppressing Lourdes has had to be shelved. The pressure put upon M. Combes was too strong. It is supposed that he hardly recognized the feeling that the closing of the Grand Chartreux would cause. With the experience of that behind him, he has hesitated to proceed to another act of vandalism. There is a further factor with which his Government must reckon—the Jesuits. It is asserted that there is no country in Europe in which they are more feared and even by some detested. It is equally sure that there is no country in which they do not assert an influence. And more. Whatever may be said of them, they are, in its best sense, the Praetorian Guard—the Janissaries of the Church

Latin. They are aloof equally from monastic jealousy for their own order, and secular, *i.e.*, regular secular and parochial sympathies. Their *mot d'ordre*, if we follow down history, is: "The Society," the Church, that one word which amongst Anglo-Saxons seems hardly yet to be understood; its maintenance as an influence and power. They are not likely to lose that power.

Among the educational establishments kept by these unauthorized congregations there are about two thousand public schools for girls, for the most part installed in buildings belonging to the congregations. To replace them by lay schools, the municipalities must either build or hire the necessary premises; but up to the present they have refused to make that pecuniary sacrifice. The resistance of the municipalities in question will probably be all the greater because the *communes* affected are chiefly poor *communes* in the centre of France, or *communes* in the West of France, the inhabitants of which are opposed to the secularization of the schools.

It is evident that, after the closing of the two thousand schools, the State cannot leave the hundred thousand pupils without the means of continuing their education. As it is already pretty certain that the municipalities will persevere in their refusal to found lay establishments, the State must provide the necessary houses without delay. The *Siêcle* is convinced that the Ministers of the Interior and Public Instruction will at once apply to the Chamber for the necessary credit. This journal estimates that from fifty to sixty million francs will be required for this object, and it thinks the Chamber will not hesitate to vote the sum. The *Siêcle* admits it a large amount, especially in the unsatisfactory condition of the French finances; but it contends that M. Rouvier, the Finance Minister, would be ill advised in saying that he could not provide it, because the Government should have calculated the cost before undertaking the anti-Clerical campaign.

ITALY.

The reception by the Pope, within the same ten days, of two rulers, one professedly Protestant, the other unrecognized as Catholic by the Holy See, viz., the Emperor of Germany and the King of England, is a fresh departure at any rate in courteous acknowledgment. The reception of the Kaiser, who is represented at the Vatican, was somewhat more formal than that of King Edward, for this very reason. It is naturally hoped by thousands of Roman Catholics in England, that the interview of the King and His Holiness may lead to some results, and the desired one particularly, that the millions of Roman Catholic subjects of the King of England may at no far off day have their representative at the Vatican as well.

The good monks of the Grand Chartreux are now established on the other side of the French border. Their temporary (for they say they shall soon return) abode is fixed at a place called Pignerol, on the site of an ancient college of the Jesuits. The new monastery occupies a commanding position above the little village; it is surrounded by innumerable annexes and enclosed within a wall of its own. From the new Grand Chartreux there is a magnificent view over all the valley and the countryside of Briancon, which is not far off. This is just an hour's railway journey from Turin.

The moment when the Fathers, under the guidance af Dom Michel, arrived at Turin, they were made the *raison d'être* of an imposing manifestation of popular welcome. A large crowd raised the cry of *"Vive les Chartreux,"* and a certain number of Italian notabilities took advantage of the occasion to express their satisfaction to the Fathers that "their new home should have been fixed so near to Turin." Before taking the train for Pignerol, Dom Michel gave his blessing to the kneeling multitude at the station.

They will return, and soon, seems the fixed idea of the monks. A visitor to the Monastery founded by St. Bruno, gives (in the *Pall Mall Gazette*) a graphic description of a final interview with the few remaining Fathers, a few days previous to their departure.

"The Father Coadjutor, who was formerly a distinguished officer who fought gallantly in the Franco-Prussian War, made light of the whole affair, but as he spoke his handsome countenance was charged with a mingled expression of contempt and pity. 'This is but a passing storm,' said he. 'We shall return; we always come back. Some of us are going to Italy, on the frontier of Piedmont, others to Austria, where we have purchased an old monastery of our order, which we are having restored as quickly as possible. A third contingent has left for Tarragona, where we have already established a distillery for our celebrated liqueur, and where, I need hardly say, we have been very cordially received by a very shrewd and far-seeing population.' When the Father Coadjutor took my hand to say goodbye, he said pleasantly, 'I am sure we shall come back, and I am equally certain that when our persecutors are turned out they will have to remain outside—and forever.'"

George Washington.

COMMENCEMENT AT THE GENERAL SEMINARY.

Loving Cup Presented to Dr. Richey.

SUMMER HOME OF ST. GILES THE CRIPPLE BLESSED.

Other New York Items.

COMMENCEMENT week at the General Seminary opened on Monday afternoon, when the Baccalaureate sermon was preached by Bishop Olmsted of Colorado. The trustees met Tuesday afternoon, transacted some routine business, and voted to create a chair of Hebrew and Semitic Languages. A professor is not to be elected until next year, and in the meantime the new department will be in charge of the Rev. Charles Norman Shepard, now adjunct Professor of the Literature and Interpretation of the Old Testament. The dinner of the Associate Alumni was held Tuesday evening, with the Rev. Dr. Nevitt Steele presiding. A feature of the dinner was the presentation to the Rev. Dr. Thomas Richey of a silver loving cup. The Rev. Frank B. Reazor made the address, to which Dr. Richey replied in a graceful speech, telling some of his experiences as a professor in the seminary. The cup was inscribed as follows:

"PRESENTED TO
THE REV. THOMAS RICHEY, D.D.,
BY HIS STUDENTS IN THE SEMINARY
AS A TOKEN OF THEIR LOVE AND ESTEEM, AND HIGH
APPRECIATION OF HIS WORK.
1879-1903."

Addresses were made by Bishops Coleman and Talbot and Dean-elect Robbins. Bishop Coleman paid a tribute to the memory of the late Dean Hoffman, saying that while he had not been one of the supporters of the Dean when he was elected, yet he could testify that the election was justified, as Dr. Hoffman had done his work nobly, efficiently, and munificently. Speaking of the Dean-elect, Bishop Coleman said: "We elected this man because we thought he was the best man to elect." Addressing Dr. Robbins directly, he said: "We welcome you, sir, with no misgivings. I trust that under your direction the Seminary will continue to be the General Seminary of the Church, housing under its roof those of all schools."

Dean Robbins replied that in coming to the Seminary he was shouldering heavier responsibilities than were afforded by any other position in the Church. He said: "I hope I shall make the Seminary truly representative and comprehensive. I have no scheme or policy. I shall try to be friendly with my students, and if time and necessity comes, I think I shall not be afraid to say 'I do not know.' In all this I trust I shall have your support, and that you may remember that the results of a policy do not show themselves in a year or a month or even in five years."

The Commencement exercises were held Wednesday morning in the chapel of the Good Shepherd, Bishop Potter presiding. There were present also Bishops Walker, Talbot, Whitehead, Hall, and Coleman. The procession formed on the quadrangle, and in it were the members of the faculty, the Bishops named, the graduates and students, and a large number of the clergy. Bishop Potter made a short address, speaking of the public character and influence of men in the rectorate. The essayists were Messrs. Colton, Gomph, Stoskopf, and Sutton. The first named deplored the irreligion of the modern university. He gave various excuses for the young man who ignores the Church when he goes to college, and thought boys not as well taught religiously as formerly. The Church, and especially parents, ought to set about to correct this condition. The acting Dean conferred the following degrees: Doctor of Divinity upon Bishops Vinton of Western Massachusetts and Griswold of Salina; and Bachelor of Divinity on the Rev. C. A. Brown, curate of the Church of the Heavenly Rest; the Rev. A. R. Jaynes, chaplain of St. John's School, Manlius; the Rev. W. H. Owen, curate of St. Thomas' Church, New York; the Rev. R. B. Pomeroy, curate at Emmanuel Church, Newport; and the Rev. H. P. Walter, curate at St. Peter's Church, Pittston, Pa. The number of graduates was twenty-six. The new Dean, the Rev. Dr. W. L. Robbins, was present but took no part in the exercises.

The Bishop of Long Island read the office for blessing the Summer Home of the House of St. Giles the Cripple at Hemp-

stead, Long Island, on the eve of Pentecost. In the procession were the children of St. Giles and the choir of the Church of the Holy Nativity, Mineola, besides a number of the clergy. Leaving the south entrance the procession proceeded to the

SUMMER HOME OF ST. GILES THE CRIPPLE, L. I.

Wayside Cross at the Gate Beautiful, where the cross was unveiled. It is said that this is the only wayside cross in the country. The procession returned to the Home, where the chantry, the dormitories, the refectory, and the hall were visited and blessed in turn. The Summer Home cost $8,750, of which sum $4,616 was raised by women interested in the work. Much of the furnishing of the house has been by donation, but there remains a debt on the property and a number of things are yet needed before the Home will be held to be completely equipped.

Bishop Van Buren of Porto Rico was the speaker at the May meeting of the New York Church Club. His subject was "Porto Rico" and the talk was illustrated with the stereopticon. There were a large number of members and many ladies present. The Bishop said that he is often asked what hold the Roman Church has on Porto Ricans. He said the island was nominally Roman Catholic, but not so actually. A large proportion of the upper classes is agnostic, many others are indifferent to religion, many are loyal to Rome, and many others bitterly opposed to it. Of the middle class Porto Ricans, many are disaffected. The hold of the Roman Church on the lower classes is nominal, and many of them are gotten into the Church or into Protestant missions. All forms of Protestant effort are bitterly attacked by the Roman priests, who declare Protestantism to be atheism. The Bishop spoke hopefully of the work of the Church on the island, and just before closing, showed pictures of the proposed new church building and episcopal residence, announcing that money for the former is now in hand.

St. Paul's Church, Morrisania, began last Sunday the celebration of its fiftieth anniversary. At the 10:45 service in the morning the rector, the Rev. Franklin N. Strader, told the history of the parish, which was organized as St. Paul's chapel in 1849 by the Rev. Abraham Beech Carter, then rector of St. Ann's Church, Morrisania. The chapel building was used for the first time Easter Day, 1850, and was consecrated by Bishop Whittingham a few weeks later. Bishop Potter confirmed three classes at the evening service on Sunday, one presented by the rector of St. Paul's, one by the Rev. T. Manley Sharpe from the Chapel of the Advocate, and one by the Rev. R. J. Walker from St. Simeon's chapel. In all there were 75 confirmed. The anniversary celebration continued with a reception Wednesday evening and a choral service Thursday evening.

The trustees of the Cathedral of St. John the Divine met last week at Bishop Potter's office, the Bishop presiding. It was announced that two more of the columns for the Cathedral choir had been given, one to be in memory of the late Josiah M. Fiske. The other is also to be a memorial, but of whom was not stated. The eight columns necessary are now all provided for. Their cost is said to be $20,000 each.

Bishop Potter presided at the Prize Day exercises of the Choir School of the Cathedral of St. John the Divine. The day was the Bishop's 68th birthday, and the pupils presented him with a beautifully bound copy of the Epistles of St. John. The Bishop made a short address, in which he said he could not understand why there should not be a set standard for the singing of English as well as of speaking it. He praised the teachers and scholars of the Choir School for the good standard of Church music set by them.

St. Mary's mission, Sherwood Park, in charge of the Rev. G. H. H. Butler, has purchased and paid for a corner plot 60 by 125 feet, and has removed thereto its chapel, which has stood for several years upon a leased site. The chancel was lengthened, and under the whole a basement to be used as hall and Sunday School room has been placed. In the new quarters the services have just been resumed. Starting not long since in a very modest way, property to the value of $4,500, with not much debt, has been accumulated. Sherwood Park is on the western edge of Mt. Vernon, but within the city limits of Yonkers.

THE ADJECTIVE AMERICAN.

IT HAS been discovered that Secretary of State John Hay is the authority, both officially and personally, for the use of the name American as the exclusive designation of an inhabitant of the United States of America. His position at the head of the State Department and his reputation as a student and literary man combine to make his authority about as good as anything that could be offered.

Almost immediately after he arrived in London at the opening of the McKinley administration Mr. Hay caused to be taken down the official shield over the entrance to the embassy, which read "Embassy of the United States," and substituted therefor a new shield with the simple inscription, "American Embassy." Mr. Choate has retained this form, so that it continues to be official.

Not only was this plan adopted, but Mr. Hay went to the extreme of having his cards read: "The American Ambassador." This adoption of the word American to denote a citizen of the United States of America was not the result of any idle whim, but the conviction of the ambassador after a careful study that the title was correct. No other nation on this side of the ocean, except this, has incorporated into its constitutional title the word America.

There is a United States of Colombia, a United States of Brazil, and a United States of Mexico, known in each case by the final word, their citizens being Colombians, Brazilians, and Mexicans. Each one of these nations can legitimately claim its citizens are citizens of some United States, but no nation on this hemisphere can claim to be American so far as its international relations are concerned.

This nation is constitutionally and officially known as the United States of America. It makes no difference that America happens to be the name of a continent, but our citizens are American by the same analogy which makes the others Brazilians and Mexicans. The people of Canada cannot read the word America into their title, because it is not recognized in their constitution or in any of their legal documents.

Mr. Hay's authority, it is said, will be sufficient for all administrations to come, and it is worth knowing that in diplomatic notes of late the word American has generally been restricted by all nations to citizens of the United States of America.—Chicago *Tribune.*

IN THIS AGE it is the fashion to take elaborate precautions against infectious diseases. A precedent has now been established in the matter of the reception of the Holy Communion which few will regard as unnecessary or irreverent. Permission was given by the late Archbishop of Canterbury to adopt the practice of communicating by intinction in the chaplaincy at Davos-Platz. A notice in the English Church of St. Luke at Davos now intimates that by permission of Dr. Wilkinson, the Bishop acting for North and Central Europe, "the Holy Communion shall be administered in this chaplaincy by dipping pieces of bread into the consecrated wine, and placing the same in the mouth or on the hand of each communicant, thus administering in both kinds at once." The adoption of this ancient use is likely to be widely followed in many similar places to which invalids are wont to resort, as it serves effectually to remove any occasion for nervous dread by which communicants might be debarred from partaking of the holy mysteries.—*Church of Ireland Gazette.*

WE OFTEN do more good by our sympathy than by our labors and render to the world a more lasting service by absence of jealousy and recognition of merit than we could ever render by the straining efforts of personal ambition.—*Dean Farrar.*

HE HATH MADE every thing beautiful in his time; also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.—*Eccl. iii.* 11.

PEEVISHNESS may be considered the canker of life, that destroys its vigor and checks its improvement; that creeps on with hourly depredations and taints and vitiates what it cannot consume.—*Samuel Johnson.*

EVEN in ordinary life the unselfish people are the happiest—those who work to make others happy and who forget themselves. The dissatisfied people are those who are seeking happiness for themselves.—*Mrs. Besant.*

THE ANCIENT CHURCHES OF ST. KITTS.

By the Rev. C. Q. Wright, U.S.N.

ST. KITTS is the native designation of St. Christopher's Island, which is situated about 150 miles east southeast from Porto Rico, and is of the British Leeward Islands. Here is located a group of ancient churches that is, probably, the most ancient in the Western World. While there are several single church buildings which may antedate them by a few years, I know of no group of sacred edifices in North America that can lay claim to so remote an origin. On this small island are five old churches—Middle Island (meaning in the midst of the island), St. Peter's, St. Paul's, St. Mary's, and St. George's—all standing from a remote past.

The first settlement made by the English in America was at Jamestown, in 1607; but we are told that the settlers stopped in the West Indies in order to trade with the natives, and as St. Kitts was convenient to their route, and the natives friendly, this may have been the place where they touched, and this may have seemed a good place to linger, to some of them. At any rate, the French and Spanish found English settled here upon their arrival, some century or more after the island's discovery by Columbus, and history records that a party of English settlers arrived here on the 28th of January, 1623, consisting of Sir Thomas Warner and fifteen men. The Englishman's habit in all lands makes it probable that one of his first employments was in the building of a church. And this conjecture is actually borne out by the fact that the tomb of Sir Thomas is to be seen to-day in the hoary old church at Middle Island, which, despite numerous alterations and repairs, witnesses a history that reaches back to the earliest settlers.

The history of the island shows that its colony prospered—by the planting of tobacco—and that it was soon much augmented, and the island filled up with a population almost purely English. The low land all around the island was rich, and the settlements were scattered according to the location of the old churches standing there to-day. It is a remarkable and grat-

ST. GEORGE'S CHURCH, BASSETERRE.

(Top) ST. PETER'S CHURCH.
(Bottom) HOLY TRINITY CHURCH, MIDDLE ISLAND.

(Top) ST. PAUL'S CHURCH.
(Bottom) ST. MARY'S CHURCH.

ANGLICAN CHURCHES ON THE ISLAND OF ST. KITTS, LEEWARD ISLANDS.

ifying fact that all these old churches are still in use, and in a good state of preservation. And, I think, it may safely be claimed that this is the most ancient group of churches, still in uninterrupted and unaltered use in America.

The venerable Rev. Doctor Yeo, rector of St. Peter's, is the last of the pensioned clergy left on the island, and, though well stricken in years, he ministers to his flock efficiently and acceptably and regularly. The accompanying picture of St. Paul's, located at St. Paul's, was taken by the wideawake rector of the parish there. St. George's, which is the most prominent and attractive edifice in Basse Terre, the capital city, is, in its present form, less than a century old, but was rebuilt from the remains of the older church located on the same spot.

The Conventions on The Name.

IN KENTUCKY.

The Bishop declared that the question should be narrowed to a consideration of whether a change should be made "at this time," and expressed the belief that such would be unwise. A special committee consisting of the Rev. J. K. Mason, D.D., Rev. J. G. Minnigerode, D.D., Rev. Charles Ewell Craik, D.D., Messrs. A. E. Richards, and R. W. Covington, was appointed. Later the committee, through the chairman, Dr. Mason, brought in the following resolution:

"*Resolved*, That it is inexpedient and unwise at this time to change the name of the Church."

Dean Craik then offered a minority report, contained in the following resolution:

"*Resolved*, First—That the Council of the Church in the Diocese of Kentucky approves the movement looking to a change in the legal title of the Church; and,

"Second—That the Council of the Church in the Diocese of Kentucky desires that the name, The American Catholic Church, be substituted for the present title, the Protestant Episcopal Church."

Without discussion it was moved and adopted that the matter be made a special order of business for 10:30 o'clock Tuesday morning.

The debate began at that time and lasted with an intermission for lunch till four o'clock in the afternoon. It was spirited and dignified throughout. The speakers against the change of name dwelt on the historical significance of the Protestant Reformation and the fact that the word Protestant has come to be the term expressive of the truth of Christianity accepted by our reformed Church, more than as a protest against the errors of Rome, although the latter must still be maintained. Those in favor of change of name dwelt on the idea of the Catholicity of the Church and the necessity of presenting ourselves as a Catholic body. Several laymen spoke on the practical aspects, particularly the question of property rights.

The list of speakers for correction were the Rev. Dr. Craik, Rev. M. M. Benton, Rev. L. E. Johnston, and Mr. C. H. King.

Against the change, the Rev. Dr. Estill, Rev. J. G. Minnegerode, Drs. Mason and Powers, Judge Grubbs, Judge Richards, and Mr. W. A. Robinson.

The resolutions of "inexpediency" were adopted by the following vote: Clerical, ayes 14, noes 4; lay, ayes 7, noes 1.

IN CHICAGO.

The address of the Bishop Coadjutor in support of the Correction movement was one of the strongest papers on the subject that have been written. In part it was as follows:

He recalled the conditions under which the request comes from the Commission. His first point was, that "the subject is not of first-rate importance. It is not a matter of life and death." He noted other questions of primary importance, and stated that these "are not affected very seriously by a name that is found on the title-page of the Prayer Book, and a few other places, but which is not employed in the creeds or offices of the Church, and is seldom used in ordinary conversation.

"Second, this matter ought not to be discussed in a controversial spirit. We are brethren. This is a conference, not a controversy."

"What is the mind of the Church, what is your individual opinion, what is my opinion? This is not a contest, it is an inquiry."

"Third, this is not a party matter. If it were, we should take no part in it. Churchmen of all schools have debated this for many years, and the atmosphere has been full of constant surprises. Conspicuous Churchmen have exhibited a strange faculty for going contrary to general expectations. Some of the most advanced High Churchmen in different parts of the country are opposed to the change. Some pronounced Low Churchmen favor a change."

"Fourth, this matter should be considered on its merits, and a definite answer given one way or the other. It is not a time for blowing hot and cold. Pride, prejudice, ignorance, timidity, evasiveness, fearfulness, should not find a place in this discussion. This is said in view of the fact that several features have been introduced into this conference that do not properly belong to it. Some favor a change, but not now. How can a committee count a vote that is both Yes and No? Some favor a correction of the title, but vote against it for fear of being misunderstood. This is misleading. Some withhold an affirmative vote rather than wound the feelings of the sensitive. This is most praiseworthy, but it has no bearing on the merits of the case. Some fear the criticisms of other religious bodies. We submit that this is a matter for Churchmen to decide for themselves, and not for denominationalists and ultramontanists to decide for them. Some are governed by expedience. Expediency has its place, but that is not the prior question. The prior question is, Do you wish it could be expediently done now? Do you personally like the name Protestant Episcopal? What is your mind on the merits of the case? Not, will it be wise for the Church to change by and by; not, what will others think: not, is it expedient; but do you like P. E. in itself, and for itself, standing on its own legs, apart from all those subsidiary considerations that will receive proper attention in due time? This is an informal and informing vote, as to what we should like to have accomplished, *if it can be done wisely, expediently, and harmoniously.*

"With these preliminary remarks, I shall venture to state my opinion. I strongly favor dropping at the earliest possible moment the words Protestant Episcopal wherevere they occur in the formal phraseology of the Church. Some of my reasons (you have known them for years) are as follows:

"1st, the word Protestant is controversial. It was born of strife. It stands for protest, contest, opposition, uncharity. It is not in harmony with the all-embracing inclusiveness of the love of Jesus Christ. It honors Rome too much that we should elevate our disagreements with her into a distinctive title. It dishonors us. Yes, the title savors of unlovely controversy. It is polemic, not irenic. It emphasizes conflicts rather than agreements. It breaths the air of dis-unity, rather than unity. Can you imagine a reunion of Christ's followers under the title 'Protestant Episcopal'? When Christ's prayer 'that they all may be one' is answered those words must go. Why not begin to prepare for that blessed day by letting them go now?

"Second, the term Protestant is negative. It does not meet this objection to say that the protest was made in the first place for true Catholicity. It was a protest nevertheless, and no account of human ingenuity can give to the word Protestantism a positive meaning. It says I do not believe; I object; I repudiate. It is a negation, and therefore does not properly designate the Church. Our religion is *Credo, Credo*, I believe, I believe. Not, I protest. To protest is not to affirm. For a man to protest against being called Smith does not affirm that his name is Jones.

"Third, the title Protestant Episcopal is not in harmony with the nomenclature of, and differentiates us from, the Churches with which we are in communion." He noted the objections raised by the English Convocation to the title "Protestant" and by leading Irish Churchmen to the title "Protestant Episcopal," which was recently pronounced by the *Church of Ireland Gazette* "the clumsy and unmeaning title which is put upon us by outsiders."

"Fourth, . . . the present title is not consistent with the general tenor of the Church's doctrine and worship." In all the services we avow our belief in the Church by other terms than the title "Protestant Episcopal."

"Fifth, . . . The title is denominational and sectarian. Whatever dignity or grandeur may have belonged to the words in the past, they are gone now.

"Sixth, the title is unhistorical. It covers only 100 years of history out of 1900, as far as we are concerned. Historic Christendom has got along without it. Are we so much wiser than the rest of the Anglican Communion? Are we so much wiser than our forefathers? Moreover, a local, modern title of this kind is in conflict with our platform. Our appeal is to history. Our claim is unbroken continuity and identity with the Church of ages. The 34th article of religion appeals to tradition.

"Seventh, the present title should be formally dropped because it has, to a large extent, been informally dropped. It is rarely employed in ordinary conversation and is studiously avoided in public utterances. American Bishops describe themselves as Bishops 'of Christ's Holy Catholic Church,' and we are familiar with the cumbersome compromise, 'that portion of the Holy Catholic Church known in law as the Protestant Episcopal Church.' 'Churchman' is our common designation.

"Eighth, the title is narrow. There are many words that are broad and inclusive enough to take in the whole situation; but Protestant Episcopal touches only one spot in the grand mosaic of Christian doctrine, that is Episcopacy; and I am not sure that the word Protestant does not devitalize the word Episcopal. Episcopal practically means not Protestant, and Protestant practically means not Episcopal.

"Ninth, the retention of the present name seems to me to be a mistake from the point of view of ecclesiastical statesmanship. Admitting that it may have been a tolerable or happy name under those peculiar conditions that prevailed over a hundred years ago, yet times have changed. Conditions have changed. The world moves. America has grown since then. A map was published in Boston once, which represented the entire West as wild, profitless terrritory. Now the broad Mississippi valley is filled with a vigorous people. Politically we meet these people with a name and a platform that are broad and liberal. We are not the anti-German, anti-English, anti-Polish United States of America. Ecclesiastically we, for our part, meet them with a name that is repulsive to many; to many it is a synonym of infidelity, and to many it is a badge of an obsolete controversy in which they take no practical interest.

"Brethren, these are some of my reasons for desiring the restora-

tion of the Church's legitimate name. Because the present name is controversial, because it is a mere negation, because it is out of harmony with the nomenclature of the Churches with whom we are in communion, because it is out of touch with the language of historic Christendom, because it does not fit in with the official language of the Church's Creed and worship, because it is denominational and sectarian, because it is unhistoric and inconsistent with our constant appeal to history, because it is absolutely misleading, because it is narrow and unworthy of our broad platform, because it is not descriptive of our religion, because it is unstatesmanlike and unprogressive, because it is behind the times, because it is a caricature of the grandeur of the historic past, because it is not prophetic of the future we believe is in store for us—for these reasons, I for one, favor dropping the words Protestant Episcopal at the earliest possible moment, consistent with the peace and prosperity of the Church."

With respect to the name to be substituted, he suggested, first, that he did not wish to hamper the first part of this subject by suggesting only one name. Any that had been seriously suggested would be acceptable to him. He thought there were practical objections in the way of merely dropping the present adjectives without replacing the title. "American Church" was satisfactory; "American Catholic Church" not objectionable. He urged no word or clause. In conclusion he said:

> "It will give weight and dignity to this portion of my address to incorporate into it the noble language of the venerable Bishop of Pennsylvania and of the Convention of the Diocese of Pennsylvania. 'Our Church here in America,' says the Bishop, 'has always been Catholic, has never professed any other than the Catholic Faith, has never authorized any services without professing faith and allegiance to the whole Catholic Body.' Nothing could be truer than those magnificent words. The Convention, in endorsing those words, say 'there is nowhere any question of the Catholic character of the Church to which we belong.' Nothing could be better than this.
>
> "And because the American Church has always been Catholic, because she has never been anything else than Catholic, because she never authorized anything that was not Catholic, because there is no question about her being Catholic, therefore
>
> "Be it resolved that she be called 'Protestant Episcopal!"
>
> "Is this to be the logic of that portion of the Holy Catholic Church known in law as the Protestant Episcopal Church?"

This portion of Bishop Anderson's address was referred to a committee consisting of the Rev. Dr. J. S. Stone, Rev. Dr. A. W. Little, Rev. Dr. F. J. Hall, Rev. W. E. Toll, Rev. W. O. Waters, and of the laity Dr. Brower, Messrs. C. E. Field, D. B. Lyman, William Ritchie, and Judge Sherwood. In its report this committee considered the subject at some length, stating the reasons why the present title is unfortunate, and concluded with the unanimous recommendation of the following resolutions:

"1. *Resolved,* That the name 'Protestant Episcopal' is unfortunate, since it has become controversial and negative in its implications, and does not express adequately the nature and mission of this Church.

"2. *Resolved,* That, in the judgment of this convention, a more correct and suitable name should be adopted, so soon as the state of opinion in the Church at large permits the change to be achieved safely and wisely.

"3. *Resolved,* That this convention is in favor of a name that shall be truly broad and comprehensive, and which shall emphasize the Catholicity of this Church without obscuring any truth or interest for which this Church stands."

The subject was debated at some length, the resolutions of the committee being supported by the Rev. Dr. A. W. Little, the Rev. Dr. F. J. Hall, Mr. D. B. Lyman, Mr. D. B. Sherwood of Elgin, and the Rev. Charles E. Taylor. They were opposed by the Rev. A. J. Brown, Rev. H. C. Kinney, Rev. Herman Page, and Mr. Edwin Walker.

In his address, which was one of the strongest that have been delivered on the subject, the Rev. Dr. Little first answered the charge of risk of financial interests which had been made by Mr. Walker. The Protestant Episcopal Church, he said, is not a corporation, has no property. The corporations in the Church have all sorts of names, and may change or re-incorporate. Two great Protestant Churches, the Dutch and the German Reformed, have changed without loss. "The Trustees of the Protestant Episcopal Church in the Diocese of Illinois," for whose $800,000 the last speaker trembled, are indeed authorized to hold that sum; but, as is well known, have no assets; also had better change their own name, there being no longer a Diocese of Illinois. The ablest jurists declare there is no risk of property rights.

There could be no doubt of our Catholicity. The English Church had never once written the word "Protestant." The Churches of Ireland and Scotland scorned it.

The English Church was the first here. Our first Bishop, Seabury, was not consecrated a Protestant Bishop (as alleged). The Scottish Bishops began his letter of consecration, "Be it known to all *Catholics* everywhere," and called themselves "The *Catholic* Remainder of the Ancient Church of Scotland."

The greatest mistake of our Church was the acceptance, as a civil title, of P. E., a name quite untranslatable. Bishop Coxe gave up attempts to make it intelligible in French. Our missionaries had to give it up. In Chinese it meant "The Contradictory Bishops' Church"—which reminded one of Dean Swift's irreverent appellation of the Church of England as "Knocking Jack of the North"; in Japan our name is "The Holy Catholic Japanese Church."

Our Church is not Protestant in the Lutheran sense of protesting against Spires; nor in popular sense which means not-Catholic and in some quarters Infidels; nor in technical sense of remonstrating against a superior authority, as when we submit under protest—a wail of despair. Then in an eloquent outburst Dr. Little said: "We do not *protest* against Rome, which would imply that Rome had authority over us. We *act*, standing on our ancient, inherent, coordinate, Catholic independence. To call this a 'protest' is treason to the Reformation and the Church idea."

We are Protestant only in the vague sense in which every organization is protestant against any other which differs from it, the sense in which Rome is protestant against us, though Rome is no such fool as to incorporate an Indian war-whoop into her venerable name. [Every statement of this speech was fortified with a wealth of historic illustration such as might be expected from the author of *Reasons for Being a Churchman.*]

As to "Episcopal," it is true but ridiculously tautological, which was humorously illustrated.

P. E. is dead and ought to be buried. We have never dared to use the name in speaking to God in Creed, prayer, or hymn.

The burden of all books in defence of our Church is that, in spite of name, we are Catholic. Dissenters seek the Church, not on account of name, but because, in spite of name, some see Catholicity within.

There is much truth and goodness in the great Roman Catholic Church, but all its errors cluster around the Papacy—the most gigantic fraud and imposture in history, built up by methods which would make the Standard Oil Company blush.

Finally, if we wished to make a protest against Rome, in the sense of an effectual, triumphant stand, it was not by selling out to her. If we are, equally with her, heirs to the Catholic patrimony, and she calls us bastards, is it a wise answer to put the *bar sinister* on our coat of arms? That if we would win thousands of intelligent Romans, and catch the stream of Dissenters now passing us by and submitting to the less pure R. C. Church, the wise thing to do is to call ourselves what we are—The American Catholic Church.

The Rev. Herman Page, in his argument against the change, said: "I am proud of the word 'Protestant' as a positive term, and I fail to see any clear advantage to be gained by a change. 'Protestant' places us face to face with our cruel sister Church. The Roman Catholic Church was once a pure and beautiful religion; now it is one of the greatest shams and impostures of the age."

Mr. Edwin Walker of Grace Church raised legal questions that seemed to him insurmountable; after which Mr. D. B. Lyman, who, being at the head of the Title Trust Association as well as a member of the Joint Commission on the Name, was recognized as authority on the subject, swept the objections aside and showed how untenable they were, from a legal point of view.

In the third clause of the original resolutions submitted by the committee the name "American Church" was suggested, but this was stricken out by a vote of the convention, after which each clause was voted on separately, with this result:

	Clergy.		Parishes.		
	For.	Against.	For.	Against.	Divided.
First Clause	57	8	17	13	2
Second Clause	57	5	21	9	..
Third Clause	56	1	21	3	..

The resolutions were therefore adopted as printed above.

IN LONG ISLAND.

The Bishop spoke of the objections raised to the term Protestant as "plausible," observed that it was a term dating from its use in 1529 by those whose "Bible and Bible only" doctrine was "a more illogical claim than that of Papal infallibility. It makes a fetish of the Bible and lowers it to the level of the Koran. It hampers scholarship in every way and throws a stumbling block in the path not only of scientific research, but of spiritual advancement as well. It subordinates the Church to a book and forgets the great fact that the Church of Jesus Christ existed, in all probability, some thirty years before the first book of the New Testament was written. The

Church created the Bible, the Bible did not create the Church." He believed, however, that it was "bad politics" at this time to raise the question, and maintained that the Church should go ahead with her work "and we shall have no more care about nomenclature."

The morning of the second day, with all present, the committee on change of name presented a unanimous report to this effect:

"*Resolved*, That we believe it is uncalled for and inexpedient to make any change in the title of the Church."

Delegate Litchfield of Brooklyn, a layman, presented a substitute which added the words "at this time," and upon that there was discussion lasting over an hour, its author and Canon Bryan making the strong pleas for it. It was defeated at length without division, and the original resolution adopted: Clergy 61 to 22, parishes 33 to 6.

IN NEWARK.

The subject was postponed until June, when an adjourned session of the Convention will be held.

IN MISSOURI.

The Bishop treated the subject by quoting his words printed in the *Living Church Annual* of 1901, in which he declared himself against change, observing that he was "no wiser now than at that time on this subject." The committee appointed to report on this portion of the Bishop's address consisted of the Rev. G. D. B. Miller, Rev. L. F. Potter, Rev. Wm. Short, and Messrs. T. Ewing White and James A. Waterworth. The minority report was as follows:

"WHEREAS, The present name of the Church in this country does not adequately represent her; therefore, be it

"*Resolved*, That the Convention favors a correction of the Church's name at such time and in such terms as may be deemed advisable by the General Convention.

"LESLIE L. POTTER,
"T. EWING WHITE."

Upon vote by orders, after debate, the ballot stood:

	Ayes.	Noes.
Clergy	20	16
Laity	6	52

The majority report was then similarly acted upon. The report is as follows:

"Your committee are of the opinion that it would not be expedient to change the name of the Church at this time, and offer the following resolution:

"*Resolved*, That it is the opinion of the Convention of the Diocese of Missouri that the name of the Protestant Episcopal Church in the United States of America should not be changed at this time.

"*Resolved*, That the Secretary of this Convention communicate this Resolution to the Joint Committee of the General Convention.

"Signed,
"G. D. B. MILLER,
"WILLIAM SHORT,
"JAMES A. WATERWORTH."

	Ayes.	Noes.
Clerical	18	17
Laity	54	4

In the course of the debate, the Rev. R. A. Holland, D.D., made a masterly comparison of Protestant with Catholic systems, and concluded: "Tell me then, as reasonable men, loving reason in religion, which theology you will choose, the grim, hollow death's head of Calvin and his kind or the theology that has been thought out by the great beneficent thinkers of all the Catholic ages, and whose sweet reasonableness men who know not their work are claiming as the discoveries of a late, new day? If the former, call yourselves Protestants, and let the world know that you do protest against the religion of reason; if the latter, avow yourselves Catholic in all the length and breadth and height and depth of the name and ask men to respect you for the largeness of your creed and the larger love which declares beyond all creed-defining."

IN SOUTHERN OHIO.

Bishop Vincent said, in part:

"First, I should like to see the name changed when the right time comes for it. Unquestionably our present title has served us well in many respects so far. No doubt it was sufficiently authorized at the time it was adopted, considering all the circumstances of the time. I need not say how I sympathize through and through with this Church's glorious Protestant history and attitude and spirit. I believe, of course, with all my heart in her Episcopacy. And yet, considering *all* that this Church really stands for in her origin, her history, and her principles, I cannot but feel that her present title is inadequate and misleading; that it is not worthy of her true character and full claims. I consider the present title inadequate, because it so fails to represent the true name of that of which this Church constantly professes to be a part, when she says in her Creeds, 'I believe in the Holy Catholic Church.' I consider the present title misleading because it emphasizes only two of this Church's characteristics, and one of them a negation, and because it thus brings this Church dangerously near the fault of mere sectarianism. For the very essence of sectarianism is in exploiting some single distinction in doctrine or order to the obscuring of the larger, all-comprehensive truth and order of the universal Church. I regard the present title as misleading also, because I feel sure that it has had more or less of this very effect upon the minds of our own people, because it has led them to regard this Church as only one of many voluntary religious associations, built up on one or two issues, however true and important in themselves, instead of being, as she is, an historic part of the original and universal Church of Jesus Christ, which comprehends all divine truth and grace and order. What I value the present agitation most for, then, is not for any direct results it is likely to accomplish just now, as for its educating effect; because I believe it will help our own people to realize more fully than they ever yet have done, what the Christian Church truly is, not as a human, but as a divine institution, and which ought therefore to embody in her name no mere transient or partial characteristics, but only those which belong to her original and permanent divine constitution and to her all-comprehensive work.

"2. Therefore, first because I believe that most of our own people are not yet prepared for any such change as ought to be made, if ever at all, just because when this is made it ought to be only with an intelligent and sympathetic and practical unanimity, I, for one, am strongly opposed to any change in the name of this Church at this time.

"3. On the other hand, I feel free to say that should the time ever come when a new name is really called for, I can see but one which promises to meet all the logical, historical, and local conditions of the case. Then I think we ought to drop all that is merely *negative* and *partial* in our present title (for we need be none the less Protestant and we shall be just as Episcopal in fact) and then claim to be something much more, as we really believe that we are. Should we then simply call ourselves 'The Church' and stop there? That would be ridiculously false and arrogant. We are not the whole Church of Christ, and never have believed ourselves to be more than a true part of it. Should we call ourselves simply 'The American Church'? That would be almost equally extravagant. We are not even the whole of the Church in the United States, to say nothing of the rest of America and the Americans. What then are we?

"First of all we are a part of the historic Church Catholic. Either that confession we make in our Creeds means nothing, or it ought to mean everything to us. If it means anything we ought to claim all that it means. Prefix the universal epithet then, with the national designation, and we have this name—'THE AMERICAN CATHOLIC CHURCH,' as the only one, it seems to me, consistent with all the facts. Yet even this needs one more definition to delimit us from the other United States and the other Americans of our Western world. Take the title-page of our Prayer Book, then, so far as it reads, 'The Book of Common Prayer,' etc., and add to this the new name: 'According to the use of THE AMERICAN CATHOLIC CHURCH IN THE UNITED STATES OF AMERICA.'"

A resolution was offered as follows:

"*Resolved*, That the convention does not desire any change in the name of the Church at this time."

In favor of this resolution were 24 clerical and 19 lay delegates; opposed, 12 clerical and 15 lay delegates.

IN MARYLAND.

The Bishop said: "I am not at all ashamed of the name of the Church as it now stands. I do not think a new name would make our work in any way more effective. I feel that the proposed change would be not helpful but harmful."

A committee was promptly appointed and its report made a special order for the second day of the Convention. The committee was representative: The Rev. J. S. B. Hodges, D.D., Rev. J. Houston Eccleston, D.D., Rev. Henry E. Cotton, Mr. Joseph Packard, and Mr. Daniel M. Thomas. Four of the five were members of the last General Convention. They reported as follows:

"While the members of this committee are not all of one mind as to the appropriateness of the present name of this Church, they all agree on recommending the adoption of the following resolution:

"*Resolved*, That in the opinion of the Convention of the Diocese of Maryland, it is inexpedient to make any change in the name of this Church at the present time."

An amendment was offered to the effect that while the Convention of Maryland considers a change desirable, it does not consider it expedient at this time. This was laid on the table by an overwhelming vote, but had a respectable support. The resolution of the committee was then adopted by a vote of 143 to 5.

IN IOWA.

The Bishop expressed regret that the Church had not originally taken the name "American Catholic Church." "I love the word Catholic," he said, and proceeded to an eulogy of things Catholic. He believed, however, that a change at this time "would only provoke discord within the Church," and would be unwise. "The wise thing is to vote against the change of name, but to keep up the work of education."

The committee to whom the subject was referred, consisting of the Rev. Messrs. J. H. Lynch, J. E. Cathell, John C. Sage, and Messrs. Geo. F. Henry, Samuel Mahon, and B. B. Richards, brought in the following resolutions:

"*Resolved*, That this Convention endorses that portion of the Bishop's address which pertains to the Catholic and Apostolic character of the Church and its name, and in view of the possibility that a change of the name of this Church at this time might lead to needless divisions among brethren to the imperilling of the harmony and influence of the Church, and bring the grief and sorrow to many faithful people; therefore, be it

"*Resolved*, That the Secretary of this Convention communicate to the

Joint Committee of the General Convention of 1901 that the Diocese of Iowa does not favor a change of name at this time."

A substitute commending the correction movement offered by the Rev. F. A. Heisley, was lost, and the original resolutions carried by the following vote: Clerical, ayes 26, noes 6; lay, ayes 25, noes 3.

IN WEST MISSOURI.

Owing to a clerical error it was stated that seven of the clergy of this Diocese signified their preference for "American Catholic" as the Church name, at the late diocesan Council. The figure should have been nine, which, though not a majority, was a larger vote than any other name received. Six of the clergy voted for "The American Church," two for "The Episcopal Church, and three for "The Church in the U. S. A." The lay vote was, for the "American Catholic Church," eleven; for the "American Church," four; for the "Episcopal Church," seven; for the "Protestant Episcopal Church," one; for the "Church in the U. S. A.," three.

IN NEBRASKA.

This was reported in part last week, but from meagre information, requiring further explanation in this issue.

Bishop Williams' consideration was full and most excellent, a part of it having been re-printed last week. He recalled the everlasting contest which we find between the conservative and the progressive elements of the human mind, and observed that the present issue was simply a present form of this contest. He recalled the influence of Churchmen upon the formation of our government, and the conditions and necessities felt by those Churchmen at the time of the adoption of the constitution of the American Church. He admitted that the name originally adopted differentiated the Church sufficiently from other religious bodies in general, and then stated in admirable manner the reasons why it is at present desirable that the name should be reconsidered. He urged on those desiring, and also on those not desiring correction, that they would banish all thought of temper and of strife, and consider the matter purely on its merits. His suggestion was, that the wise course for the Diocese was to consider simply the matter of correction without fixing on any definite title to be submitted in place of the present name.

Upon a motion by Mr. Clement Chase that the portion of the Bishop's address on the Change of Name be referred to a committee of four clergymen and four laymen, the following were named as said committee: The Rev. Messrs. John Williams, T. J. Mackay, D. C. Pattee, and William A. Mulligan; Messrs. James M. Woolworth, Henry W. Yates, Clement Chase, and T. L. Ringwalt. This committee presented a majority and a minority report. The majority report, presented by the Rev. John Williams, closed with the following resolutions:

"*Resolved*, That while the Church in the Diocese of Nebraska is heartily in favor of a change of the name of the Church in the United States that will fully and adequately express its Catholic descent and character, we would not if we could effect that change at once or before an overwhelming majority of the Church are ready to acquiesce in such change, even though they may not all cordially approve of such change.

"*Resolved* that the Church in the Diocese of Nebraska does not desire at this time to indicate its preference as to the name that shall be submitted for that which it now bears.

"*Resolved*, That the Church in this Diocese does approve of the immediate erasing of the words Protestant Episcopal wherever they occur in the Book of Common Prayer.

"JOHN WILLIAMS,
"D. C. PATTEE,
"WILLIAM A. MULLIGAN,
"T. L. RINGWALT."

Mr. Clement Chase moved the substitution of the minority report for that of the majority. It was as follows:

"*To the Council:* The minority of your committee, appointed under the resolution of Mr. Chase, relating to a change of the name of the Church, recommends the adoption of the following resolution:

"*Resolved*, That in the opinion of this Council it is inexpedient to change the name of the Church at this time.

"J. M. WOOLWORTH,
"HENRY W. YATES,
"CLEMENT CHASE."

The subject was then opened for debate, which was earnest and prolonged.

The motion to substitute the minority for the majority report was lost. The vote stood: Clerical—ayes 7, nays 16; Lay—ayes 10, nays 22.

The first resolution in the majority report was then taken up and divided so as to read:

(1) *Resolved*, That while the Church in the Diocese of Nebraska is heartily in favor of a change of the name of the Church in the United States that will fully and adequately express its Catholic descent and character;

(2) (*Resolved, That*) we would not if we could effect that change at once or before an overwhelming majority of the Church are ready to acquiesce in such change, even though they may not all cordially approve of such change."

The first section was lost by the non-concurrence of the laity, the vote resulting: Clerical—ayes 16, nays 7; Lay—ayes 12, nays 21.

The vote on the second section stood: Clerical—ayes 9, nays 14: Lay—ayes 5, nays 24. Both sections were lost.

The hour being late and other business being pressing, the Rev. F. S. White stated that an educational campaign was necessary and, in order to allow for another year's education to show the necessity for a change of name, moved that the remainder of the report be tabled. The motion was carried unanimously.

IN SOUTHERN VIRGINIA.

In his annual address the Bishop expressed plainly his opposition to the proposed change of name of the Church, and closed with the following appeal:

"Is it too much to hope from this Council, representing the oldest churches of the Protestant Episcopal Church in America one voice, one heart, one mind in the question whether or not we blot out 'Protestant' from the title of our Church?"

The following resolution was offered by the Rev. Dallas Tucker:

"WHEREAS, This Council has been requested by the Committee appointed by the General Convention, to express itself as to changing the name of the Church, and whereas this Council heartily concurs in what the Bishop has said on this subject, in his address to the Council, therefore

"*Resolved*, That this Council respectfully and earnestly protest against any change in the name of the Church as unnecessary and unwise."

The Rev. W. T. Roberts offered the following amendment, which was lost:

"That that portion of the Bishop's address in regard to the change of the Church's name be referred to a committee of five; three clergy and two laity."

The recorded vote was then taken on the original motion, the result being: Clergy, ayes 50, noes 4; laity, ayes 51, noes 0.

IN FOND DU LAC.

The following action was taken at the Council held on Tuesday, June 2nd, after the Bishop had strongly commended the movement. The committee reporting the resolutions consisted of the Bishop Coadjutor, the Rev. J. G. H. Barry, Rev. B. T. Rogers, Messrs. J. B. Perry and Geo. L. Field.

"*Resolved*, That a change of title is desirable at this time and that General Convention be requested to authorize the removal of the present title from the title-page of the Prayer Book."

This was carried unanimously by the clergy and by a vote of 38 to 7 on the part of the laity.

Second Resolution:

"WHEREAS, We desire to maintain a pure gospel and preach only the Faith of the Catholic Creed and Holy Scriptures, and

"WHEREAS, The Church of Jesus Christ can be for us only the Catholic Church in America; therefore we recommend the title AMERICAN CATHOLIC CHURCH."

This was carried unanimously by the clergy and a vote of 38 to 7 on the part of the laity.

OTHER BUSINESS TRANSACTED IN DIOCESAN CONVENTIONS.

NEWARK.

The Newark Convention, ordinarily lasting two days, was in session but one, Tuesday, May 26th, and then adjourned to hold a special session on June 16th, when a successor to the late Bishop Starkey will be elected. The convention met in St. Mark's Church, West Orange. The business session was called to order by the Rev. John Keller, and the Rev. Joseph H. Smith, the senior presbyter in the Diocese, was made temporary chairman. The Rev. Dr. William W. Holley was unanimously elected permanent chairman. The Secretary's report detailed the work of the year and recommended that under the circumstances in which the convention was meeting, action on the change of name and that of the grouping of the Dioceses into Provinces be tabled until the next annual convention. The recommendations were at once opposed, but no action was then taken and these matters will be considered at the special meeting in June. In order to facilitate the business the rules were changed and most of the reports were read by title only.

There were many nominations for the Standing Committee, and a spirited contest was expected. It required, however, but two ballots to elect the committee, the only change being the substitution of the Rev. Frank B. Reazor of St. Mark's Church, West Orange, for the Rev. L. S. Osborne of Trinity Church, Newark.

There was sharp discussion of the time to which the convention should adjourn. Some wanted to meet the next day and proceed to the election of a successor to the late Bishop Starkey, others favored postponing action until October, and still others wanted to meet in a few weeks. There was a disposition to honor the late Bishop's memory by avoiding unseemly haste in electing his successor, so that the discussion was principally confined to the suggestions of an early meeting and of postponement until fall. It was pointed out that election should not be too long deferred, as a new Bishop should be consecrated early enough to take up the season's work in the fall, and it was finally decided to meet in St. Mark's Church, West Orange, on Tuesday, June 16th.

Another discussion occurred over the right of the Rev. Charles

H. Mead of St. Gabriel's School, Peekskill, New York, to a seat and a vote in the convention. Mr. Mead was formerly connected with Grace parish, Newark, but has been in Peekskill for several years. His vote was challenged on the ground that he had no "canonical residence" in the Diocese. The matter was referred to a committee which reported that Mr. Mead was not entitled to a seat. Another discussion followed the reading of the report, and a vote on it brought no decision, the clergy refusing to accept the report and the laity accepting it. There being no agreement between the orders, Mr. Mead was permitted to vote.

It is felt by many that when the convention meets in June there is probability of a similar deadlock to that which existed in the special convention last winter. There has been no letting down of the lines of division between the High Church and the Broad Church elements. The former favored postponing the election until fall, at which time, it was thought, it might be easier to reach an agreement. There is some doubt whether Dr. Fiske will allow his name to be presented again, but so far the High Church people have talked of no other probable candidate. Most of the Broad Church element favors continuing Mr. Mann as their candidate, although other names are talked of. There is conferring on both sides looking to the avoidance of a repetition of the deadlock of last winter.

LONG ISLAND.

(RT. REV. FREDERICK BURGESS, D.D., Bishop.)

The Convention was held at the Cathedral in Garden City. The Bishop touched upon the tendency which he found on the part of parishes to run into debt with the expectation that the Bishop and Standing Committee would sanction mortgaging parish property. The Bishop gave notice that he would stand upon his rights, and that the law could not be circumvented in this manner. He mentioned the relations of the Church to civic, philanthropic, and social problems, and this resulted in the naming of a committee of seven presbyters and seven laymen, instructed to report next year, to see whether the Church might, by having a permanent commission for the Diocese, advance the cause of uniform laws on marriage and divorce, arbitration between capital and labor, equal rights of all men, colored and white, etc.

There was some heat over elections to the Standing Committee. Last year Mr. A. C. Humphreys was chosen over Mr. Augustus Van Wyck, but removing from the Diocese, Mr. Van Wyck was named to fill the vacancy. At this Convention an effort was made to substitute another name, but it was defeated. The Committee stands as last year, with Mr. Van Wyck in place of Mr. Humphreys.

MISSOURI.

(RT. REV. D. S. TUTTLE, D.D., LL.D., Bishop.)

The chief action was the passage of a resolution affiliating the Diocese of Missouri with those Dioceses interested in the management of the University of the South, and providing for the election of three representatives to take their places in the Board of Trustees in that institution. The trustees chosen were the Rev. Dr. Winchester, Mr. W. B. Shields, and Dr. Ewing. The diocesan officers were generally reëlected. The Sunday School Lenten offerings for missions amounted to $1,695.00, being $100.00 more than last year. There is a growing increase in other offerings as well. The matter of the change of name of the Diocese to St. Louis was referred to a committee but not acted upon.

SOUTHERN OHIO.

(RT. REV. T. A. JAGGAR, D.D., Bishop.)
(RT. REV. BOYD VINCENT, D.D., Bp. Coadj.)

The Convention met at Gambier, the Bishop of Ohio having been the preacher. The Bishop Coadjutor in his address mentions steps taken for the incorporation of St. Paul's Cathedral, and the necessity for a Diocesan House, toward which he had secured $22,000 and wished $4,000 more raised to be able to comply with the terms of Mr. Wm. A. Proctor, who had agreed to present the property next to the Cathedral to the Diocese provided the sum of $26,000 was raised before the Convention adjourned, for the purpose of such Diocesan House. The sum necessary was pledged before adjournment. Appropriate legislation in regard to the establishment of the Cathedral was made on presentation of resolutions from the vestry of St. Paul's Church.

A very generous offer was made by Mr. Wm. Cooper Proctor, son of W. A. Proctor, to give by July 22nd, 1903, for the endowment of the Episcopate a sum sufficient to increase the amount to $25,000, and after that, $5,000 per year for five years, as a memorial to his mother, the said fund to be known as the "Charlotte Elizabeth Proctor Fund for the Endowment of the Episcopate." The generous offer was accepted by an unanimous vote.

A resolution was passed requiring all missionaries in the Diocese to be placed on an equal footing in regard to a diocesan guarantee of the payment of their stipends. In the elections Mr. Harlan Cleveland succeeded Mr. Wm. M. Allen on the Standing Committee, and other elections of last year were generally confirmed.

KENTUCKY.

(RT. REV. T. U. DUDLEY, D.D., LL.D., Bishop.)

The session opened on Sunday, May 24th, at St. Andrew's Church, Louisville, with morning service, a reunion of the Sunday Schools in the afternoon at Calvary, addressed by the Bishop, the Rev. John W. Sykes, and the Rev. Dr. W. Dudley Powers, and an evening service at St. Andrew's, following which, President English of the Brotherhood of St. Andrew addressed a large congregation of men on Brotherhood work. The business session began next day, Mr. John W. Saunders being appointed temporary secretary in place of the Rev. G. G. Smith, who had resigned on account of ill-health, and Archdeacon Benton was afterward chosen secretary. An appropriate resolution of sympathy with Mr. Smith was adopted on motion of the Rev. Dr. Mason. There were no other important changes in officials chosen.

The Woman's Auxiliary held its annual meeting on Tuesday afternoon, May 26th, Mrs. T. U. Dudley, president, in the chair. Reports were read from the different branches, which were full of encouragement, showing an active interest in the great work of missions. The Juniors had good reports, and the Babies' Branch made an excellent showing. After the reports took place the election of officers, resulting as follows: President, Mrs. T. U. Dudley; Recording Secretary, Mrs. W. A. Robinson; Corresponding Secretary, Miss Suzette Stewart; Treasurer, Miss Fannie Anderson. Bishop Dudley then introduced Mrs. Francis, wife of the Bishop of Indianapolis, who made a striking address on the work in Japan.

MARYLAND.

(RT. REV. WILLIAM PARET, D.D., Bishop.)

The session was at St. Peter's, Baltimore, on Wednesday and Thursday, May 27th and 28th. The Bishop in his address alluded to the unhappy instances which had occurred recently in the Diocese in which rector and vestry have felt it necessary to appeal as to their respective rights to the civil courts. He insisted, with much feeling, that if clergy and laity would have recourse to the Church's arrangement for the settlement of difficulties, much scandal would be prevented and there would be more peace in the Church. A new set of canons was adopted as to the prosecution of the missionary work of the Diocese. A proposition was voted down to make the Diocesan Committee on Missions an auxiliary of the General Board; but a special committee was appointed to act with the Bishop in carrying out, so far as practicable, the plans of the Board of Managers. By the new canons, the committee on missions is slightly enlarged and made more representative, and is also to manage the fund for aged and disabled clergymen. A step in advance was taken by the insertion in the canons of a provision that, from this fund, every clergyman having reached the age of seventy and having served for twenty-five years in the Diocese, shall be entitled, on his own application, to a minimum pension of $400 a year. Officials were generally reëlected.

IOWA.

(RT. REV. T. N. MORRISON, D.D., Bishop.)

The principal business was the concluding consideration of the proposed new canons, which were adopted substantially as reported by the committee. This being the 50th anniversary of the Diocese, the Bishop dwelt largely on its history in his address, making an analysis of conditions that affected the Church in the West, and showing why the Church holds the position she does in regard to ritual developments and the reason she lays emphasis on her Catholic character. The Convention was also addressed by the Rev. Dr. Lloyd, General Secretary of Missions. A resolution was adopted on motion of the Rev. John C. Sage, that on its fiftieth anniversary the members of the Diocese look forward to the time when this Diocese shall be able to relinquish the present appropriation of that Society; and further, "That we pledge ourselves to make every effort to bring this to pass at as early a day as possible." In connection with the Bishop's reference to those who were present at the first or second Conventions of the Diocese, he introduced Mr. B. B. Richards of St. John's, Dubuque, who addressed the Convention briefly as one who had attended many annual gatherings for 49 years. The Convention passed the following resolution unanimously:

"*Resolved*, By the Convention of the Diocese of Iowa: In profound sympathy with the sense of injustice and cruelty felt by our Hebrew fellow citizens by the persecution of the Jews in Kishineff, we deplore the fact of the Russian atrocities, and desire respectfully to petition the President of the United States to take such action as in his judgment shall seem best to bring the sentiment of the Christian Churches of this country, and of the public generally, to bear upon the Russian Government for the suppression of the trouble."

At the elections, the Standing Committee was chosen as follows: Rev. N. S. Stephens, Davenport; Rev. J. H. Lynch, Ottumwa; Rev. W. T. Jackson, Emmetsburg; J. J. Richardson, Davenport; Jas. L. Beaver, Cedar rapids; J. K. Deming, Dubuque. Other officials were generally reëlected.

A pleasing feature of the Convention was the reception tendered to the delegates and Church people of Davenport by the Sisters of

St. Mary at St. Katharine's Hall. A large number listened attentively to addresses by the Bishop, Hon. G. F. Henry, and Rev. Geo. E. Walk, and to the singing of the young ladies of St. Katharine's.

On the second morning of the Convention, stirring missionary addresses were delivered by the Rev. I. P. Johnson of Minneapolis and Rev. Dr. Lynch of Ottumwa.

CHICAGO.

(Rt. Rev. W. E. McLaren, D.D., LL.D., Bishop.)
(Rt. Rev. C. P. Anderson, D.D., Bp. Coadj.)

There was an exceptionally large attendance and a very happy session, though the absence of the venerable Bishop was sadly felt. The Rev. H. G. Moore was the opening preacher. Soon after Bishop Anderson had commenced reading his charge, a short break was made in order to permit the introduction by Dr. Locke of a telegraphic message to be dispatched at once to Bishop McLaren from the Convention, regretting his enforced absence, assuring him of the loyal sympathy of his faithful clergy and laity, and expressing hopes of his early return to his Diocese.

A very interesting report from the Board of Missions was read by the Rev. F. DuMoulin, after which over $14,000 was pledged by parishes and missions for diocesan missionary work during the year. This will be supplemented by the pledges of parishes and of individuals still to come in; and is quite irrespective of the amounts received by the Bishop Coadjutor in answer to his recent appeal. At least five of the parochial pledges exceeded $1,000.

The Board of Equalization reported a diocesan assessment of 7½ per cent. on parishes, and 4 on the missions. A select committee reported a memorial on the death of the late Bishop of Quincy. The committee on the Seal of the Diocese was continued. A committee was named by the President, consisting of the Rev. C. Scadding, Rev. C. E. Bowles, Rev. E. V. Shayler, Messrs. F. D. Hoag, H. V. Seymour, and T. E. Smith, Jr., on Sunday Schools, with a view to securing trained teachers, more systematic work, and a uniform curriculum. On motion of the Rev. Dr. Stone a resolution of sympathy with the persecuted Jews in Russia was passed. The elections duplicated those of last year. To the directors of the Society for the Relief of Aged and Infirm Clergy were added the names of Messrs. G. D. Boulton, W. B. Conkey, and S. J. Walker, M.D.

SOUTHERN VIRGINIA.

(Rt. Rev. A. M. Randolph, D.D., LL.D., Bishop.)

The Bishop spoke of the importance of work among the colored people by planting in them the principles of Christian morality, and teaching them that marriage is not a creation of law.

"To educate human beings," he said, "to know that he has a conscience and then to educate that conscience is the slow process of making nations. The sentiment of a nationality is the growth of conscience."

The canon regarding the election of vestrymen was amended by the Council to restrict such elections to male communicants only.

NEBRASKA.

[Rt. Rev. George Worthington, D.D., LL.D., Bishop.]
[Rt. Rev. A. L. Williams, D.D., Bishop Coadj.]

The Rev. Dr. Lloyd, General Secretary of the Board of Missions, was the preacher at the opening service, and made a strong plea for the realization of the Christian's duty for the spread of the Gospel. Bishop Worthington being absent, the Bishop Coadjutor, Dr. Williams, presided at the business sessions. The former officials were generally reëlected. The Rev. Charles F. Chapman and the Hon. C. J. Phelps were chosen as delegates to the Missionary Council. Aside from the discussion on the Name, the chief business of the session was the adoption of the Apportionment Plan for diocesan Missions; the levying of a special assessment for the Episcopal Endowment Fund; the consolidation of the offices of General Missionary and Diocesan Secretary, and the election of the Rev. William H. Moor to the same.

THE CHURCH IN A SMALL NEW ENGLAND TOWN.

SIXTEEN years ago, the writer of this endeavored to hold Church services in the town of W——. There were then a few devoted Church people, the Methodist place of worship was hired, and services were regularly held every Sunday. Against the entrance of the Church, the Unitarian pastor fulminated one Sunday, and said all sorts of things which were historically untrue; then the Congregational minister made the Church a central object of attack, and tried to prove an abnormal connection between the Roman Catholics and ourselves. The Prayer Book became a special object of attack, and its imagined archaic forms of expression received his criticism. Opposition continued for some time, and grew warmer as the strength and hold of the Church grew stronger upon the community.

Many changes came to the town in the way of modern conveniences. Electric cars broke up the isolation. New men and women appeared. A literary atmosphere developed here in the shape of clubs. Now sixteen or more years have passed.

The writer has been recalled to take up the work again, and notices the changes in this interval of time. Many of the old settlers have gone beyond. Their children have not imbibed their religious ideas, and the "churches" have outlived their former animosity. Besides a church building and rectory in the village, there is now a pronounced willingness to accept the Church's ways, and the sound of the critic is hushed into silence. Unitarianism has weakened. Once strong and considered stiff with culture, this sect has declined in its influence, and barely holds its own. The Congregationalists have also turned their church into a social club, and preaching is subjected to musical productions on Sundays, for the sermon is barely fifteen minutes long. But the extemporaneous prayer is seldom heard. This place, which once rung with anathemas against the Prayer Book, has now one copy, used by the pastor in his plans of worship, so that the villager goes about, saying that the Congregationalists use Episcopal prayers. Especially when a marriage is to be performed, "the beautiful service of the Episcopal Church," as it is often termed, must be used. A Congregational meeting, mingling a few Church prayers into the service every Sunday, is now recognized as one of the elements in the advanced condition of the times. The Congregational pastor uses the Prayer Book prayers, committed to memory. Then the vested choir hath charms for these people. It got into the local paper the other week, that the Congregational pastor would next Sunday wear a surplice. This was a mistake; it was only the black gown. But the singing of the *Te Deum* and *Jubilate*, are ordinary events in their religious gatherings.

To sit down and ponder over the changes of sixteen years since the Church was first planted in this village, is to trace these changes in the other bodies to the influence of the Church. Congregationalism is no longer what it was in the New England village, neither is Unitarianism. The worship of these bodies is undoubtedly deteriorating. It is too much music, interlarded with a short prayer and a shorter sermon. Unitarianism is dying of its tolerance. Nothing to believe, has made it possible to have nothing to worship. Cooking lessons have besieged the vestry, and the chafing-dish is getting a prominence. The Church, with its regular services, with its sacraments and forms, stands in deep and inviting contrast to these other specious acts of divine worship.

There is a prejudice against the Church. Once in a while it assumes peculiar shape. The other day, a Church clergyman was to speak at a Sunday School convention, and the Congregational body deliberately stood aloof, and would not recognize such an innovation; and he finally declined the honor.

Village life is a splendid opportunity to study the changes of religious prejudice. Once in a while some individual comes along, a deep-dyed-in-the-wool religionist, who has his belief written in his face, that strong, self-assertive puritanism that you do not see anywhere else except in a typical New England town; and how he dislikes the Church! If he had his way, everything would be burnt down that was not in conformity to Congregational methods; but these individuals are getting to be few and far between. You run across one occasionally in the old farmhouse distanced a few miles from the centre, and he is only visible as he jogs along to the post office near mail time, or appears with his family on Sunday, "goin' to meetin'."

The new generation, however, love the Church and her ways. They support the services. Fifty years from now, the sectarian bodies, if they keep on, will be much like the Low Churchmen of the Episcopal Church, fifty years ago. The liturgy is being used more than ever, the sofa back of the desk is being removed and a table is taking its place, which some day may be metamorphosed into an altar. The Congregationalists in small towns want a Bishop or leader of some type. They are talking seriously of this. The evolution is daily going on, and where it will end, it is hard to say; but Congregationalism of the old type in New England is dead. And the little Episcopal church in the village life is growing more than ever influential, and modified Church principles are rooting themselves all around, among those who once rejected and spurned them as merely mediæval.

G.

Helps on the Sunday School Lessons.

Joint Diocesan Series.

Subject—"*The Life of our Lord and Saviour, Jesus Christ.*" Part II.

By the Rev. ELMER E LOFSTROM.

THE PASSAGE OF THE JORDAN.

FOR THE FIRST SUNDAY AFTER TRINITY.

Catechism: III.—Vows. Text: Joshua iii. 7. Scripture: iii. 1-17.

The crossing of the Jordan River by the Children of Israel, in number over 2,000,000, is a great miracle full of lessons. Ample reasons existed for the performance of the miracle. By the crossing of this river the people entered into the promises which Jehovah had made to their forefathers. It was fitting and indeed necessary that the fulfilment of this promise should be in such a way that they would know and acknowledge that it had been fulfilled. It showed the people, too, in a conclusive manner that the Lord went with them into this new land and was willing to lead them and prepare the way for them if they obeyed Him (v. 10). It was also a credential to Joshua's leadership (v. 7), and just as Moses had proved his mission from Jehovah by the miracles which he performed in Egypt and especially by the passage of the Red Sea, so Joshua here could convince the people that he was, under God, their leader. A third reason, not without weight of its own, is given (chap. v. 1) in the effect of this miraculous crossing upon the Canaanites whose heart melted, neither was there spirit in them any more."

This effect upon the Canaanites is not at all surprising when we realize the greatness of the miracle.

The Jordan is, except for the Sacramento, the swiftest river in the world. In a distance of 162 miles as the crow flies but 300 miles if the very crooked windings of the river bed are followed, it falls 3,000 feet; from 1,700 feet above to 1,300 feet below the level of the sea. It is not very wide but quite deep. Where this crossing took place it is about 100 feet wide and 10 to 12 feet deep. At the time of the year when this crossing occurred, being the 10th of Nisan (iv. 19), or about April 1st, the river is very high and "is full up to all his banks," *i.e.*, "brim-full" (so translate v. 15). The river flows at the bottom of a deep valley which descends to the water's edge in two, sometimes three, terraces. It is about six miles to the "accacia groves" ("Shittim," i. 1) from which the people were first commanded to remove and go down to the river.

It is obvious from what has been said that the river could not be forded, and we are not surprised that the Canaanites thought it unnecessary to gather an army on the opposite shore since they were separated by this seemingly impassable barrier. The very fact that the vast host crossed the river is proof of the miracle.

But though the river was dried up by a miracle, it is not unlikely that the Lord made use of the natural forces which are none the less His own agents because they are used on ordinary occasions as well as when He would use them for a more wonderful purpose. The narrative is not without indications that as the "strong east wind" was used at the Red Sea, so here the river was dried up by a closing of channel at "Adam," about 17 miles up the river, where the valley contracts to its narrowest point. This could be done by a landslide or an upheaval of a volcanic nature. Psalm 114, which plainly celebrates this event, seems to demand some movement of the mountains and hills, and from this we are probably safe in saying that the miracle consisted less in the manner of its accomplishment than in the timeliness of the unusual event, following upon the command of the Lord, through Joshua, and also plainly set forth before the eyes of all the people, who stood back nearly three-quarters of a mile (v. 4) and saw the river bed dry up as the men carrying the Ark entered the river. It is no less a miracle if brought about in the way suggested, and it did not fail in its intended effect upon the people. It is indeed a help to a higher faith to know by such signs that God orders all the lower creation so as to work out His will and fit in with the Providential order in the world.

As to the bearing of the miracle upon the training of the Chosen People we may see in it a (1) call to faith and obedience, and (2) an example of the perfect success and reward of these.

(1) Notice the steps in the call to faith and obedience. It was not simply an assent under emotional excitement. Thirty-eight years before the people who came out of Egypt had failed before the same opportunity. Joshua only and Caleb had said, "Rebel not ye against the Lord, neither fear ye the people of the land, for they are bread for us, their defense is departed from them, and the Lord is with us" (Num. xiv. 9). These two men still remained and now a new generation, trained in the wilderness, having lived on the food of faith, had grown up to take the place of the old rebels. And their opportunity is now given them as it had been given to the others. And these sustain Joshua. First the Lord speaks to Joshua, "Arise, go over Jordan, thou and all this people" (i. 2). Joshua has not changed, his faith after God's charge to him is stronger than ever. Notice his commands to the people, there is no temporizing or delay. "*Within three days* ye shall pass over Jordan." He commits himself and his Lord. Then he uses the three days in making everything ready. He sends spies into the land. Without waiting for their return (the three days of chapters ii. and iii. are synchronous), the people are ordered down toward the river bank (iii. 1). Here they spend the three days of waiting. They had time to reflect and see at first hand the mighty river barrier which separated them from the new land. But they were directed to turn their attention to something else, the Ark of the Covenant, the sign of Jehovah's Presence was with them. Verses 2-6 describe an even of the day before the crossing, which seems to be a test of their readiness to obey. It seems to describe the removal of the Ark from its position in the centre of the camp to its position before the line of march. Then at last on the morning that the crossing was to be made, the manner of the crossing was first explained. As far as the record shows, even Joshua did not know up to that time how the Lord was to lead them across. But they believed and obeyed Him nevertheless and their faith and obedience in the lesser preliminaries gave them the opportunity of the crowning act of faith and obedience by which they received the promise.

The lesson for us from this call to faith and obedience applies not only to the difficulties that ordinarily confront us in life, but especially as to the Sacraments. In Baptism and the Lord's Supper, and in the sacramental rite of Confirmation, the results promised are altogether beyond the possibilities revealed to the unaided eye. But the faith which leads us to obey and accept them reveals to us the results as no less than the promises.

(2) The actual crossing of the mighty river in the manner described shows the perfect success of such faith and obedience. The Lord Himself dried up the river bed that they might cross dry-shod, when they had shown their trust in Him. And a reward was added: from twelve stones taken from the river bed, a memorial altar was built at Gilgal and there, these people, so long excommunicate, were now again by circumcision admitted into the covenant relationship with their Lord. They had shown that they had faith and could obey and so they were again admitted into the professed life of faith and "the reproach of Egypt was rolled away." Their obedience to this command at this time, in the presence of the enemy and with no river as a barrier between them, involving as it did the temporary crippling of all the men of war was in itself no small proof of their faith and readiness to obey. To crown all they were again allowed to keep the Passover and the restoration of the Covenant was complete. Not only does faith and obedience succeed in the overcoming of obstacles of every kind, but they always bring their reward in the admission to new privileges and new blessings which may be apprehended only by such overcoming faith.

There may be a typical significance in the stream coming down from "Adam and cutting off the people from the promises, arrested for the time under the rule of Joshua from its onward flow into the Dead Sea" (v. Bible Com.).

There are two ways of looking at affliction—one is to see the sorrow; the other is to see through the sorrow as through a lens, and behold the blessing that radiates from it on the other side.—*Anon.*

If thou knewest how that every black thought of thine or every glorious thought took root outside of thee, and for half a century pushed and bored its healing or poisonous roots, O, how piously wouldst thou choose and think!—*J. P. Richter.*

God's way for us is to believe first, on the simple evidence of His promise, and to continue to believe without other evidence until we have proved our faith without sight, and then He will permit us to see and to know by the demonstration of the fact itself.—*Simpson.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE VOTE IN PITTSBURGH.

To the Editor of The Living Church:

AT THE recent Convention of the Diocese of Pittsburgh, the vote on the resolution for change of name resulted as follows: Clergy in favor of change, 24; against, 42. Laity for change, 11; against, 89.

When the Rev. Mr. Bogert wrote you on the 15th inst., he had not the official vote before him. Trinity, Pittsburgh, was entitled to 16 lay delegates; of these 7 were present and voted—5 against change and 2 in favor of change.

Outside of Trinity, Pittsburgh was entitled to 72 lay delegates, of whom 43 were present and voted—40 against and 3 in favor of change. Of the 89 votes cast against change, 44 were from outside of Pittsburgh, and 36 outside of Pittsburgh and Allegheny. Of the 11 votes for change, 5 came from Pittsburgh. The lay vote was overwhelmingly against any change. In several instances, where the clerical vote was in favor, the lay delegates were unanimously against change. In no instance was the clerical against and the lay vote in favor of change.

Thirty-seven parishes were represented in Convention by lay delegates. Of these but one (Greensburg) voted for change, with three others equally divided. Twenty-six parishes outside of Pittsburgh were represented by lay delegates.

Of the 24 clergymen who voted for change, 5 have parishes of over 150 communicants. More than one-half are in charge of missions or very small parishes.

It was very well understood throughout the Diocese that this question would come before the Convention, and the vote fairly represents the feelings of the clergymen and laity in the Diocese. The practically unanimous vote of the lay delegation indicates that there is no desire for any change, and the leading clergy of the Diocese take the same view.

Very truly yours,

May 25th, 1903. A. M. Imbrie.

To the Editor of The Living Church:

MAY I be permitted a word or two apropos of "The Vote in Pittsburgh," which appears among the letters to the Editor in last week's Living Church? While it is true that this one of the few Dioceses of the Church which has proportionate representation in its diocesan Convention, so that the larger parishes exercise by far the largest influence, I must disagree with my good brother in the belief that the vote on "Change of Name" in our recent Convention was *not* a representative one.

I am certain that the vote, decisive as it was against any change "at this time," would have been even more so had every deputy been in his place when the vote was taken. This among the lay members particularly, a number of whom were absent, not expecting that a vote on this important question would be reached until the morning of the second day.

From what I have been able to learn, the sentiment against any change is just as strong through the Diocese, outside the cities, as it seems to be among the laity in Pittsburgh and Allegheny and Erie. I know of several parishes outside the cities, where the sentiment is practically unanimous against the proposition to change the Church's name, and what is true of important parishes here and there through the Diocese concerning this matter is probably true of many others. Evidently the Diocese of Pittsburgh is decidedly opposed to any change "at this time," and it is altogether probable that if all the parishes had been fully represented when the vote was taken, the result would have been even more decisive than it was.

Brownsville, Pa., May 29. Wm. E. Rambo.

THE VOTE IN SOUTHERN OHIO.

To the Editor of The Living Church:

THE Convention of the Diocese of Southern Ohio, held at Gambier, the middle of this week, developed several surprises, in the matter of the proposed improvement of the local title of the Church in America. First was the Bishop's hearty commendation of the proposed title, "American Catholic Church." Second, a majority report signed by eight of the ten members of the committee appointed to consider the matter, endorsing the selection of a name appropriate to the Apostolic origin, Catholic inheritance, and National character of the Church. Third, the vote on a minority report adverse to any change, which won 24 clerical supporters to 12 opponents, but disclosed only 19 laymen favorable to it, almost offset by 15 laymen opposed. We who championed the cause of a true name for the Church on the earnest debate occupying the evening session, feel that Southern Ohio did nobly in rallying such a strong minority, especially in the lay vote, and believe it is the promise of better things to come. Nobody expected Southern Ohio to carry the proposition at this time, in view of its traditions; but we think its record indeed worthy of congratulation when compared with certain other Dioceses from which majorities in favor of the cause might reasonably have been expected. Some of those opposed to the majority report stated afterwards that they would have voted for a proposition to drop the word "Protestant."

Yours very truly,

F. Martin Townsend.

Newark, Ohio, May 30, 1903.

A LAYMAN'S VIEW.

To the Editor of The Living Church:

WOULD you kindly allow a layman to say a few words about the importance of making the Episcopal Church broad in a true and good sense? It may be said we have as a Church been in America two hundred and ninety-six years; one hundred and seventy-seven years without a resident Bishop, and therefore, not well equipped to gather into the Gospel net according to the teaching of the Gospel of the Kingdom. For one hundred and nineteen years we have not lacked that equipment. Until within a few years we have been no less determined to make Protestant Episcopalians than Rome has been to make Roman Catholics. It need hardly be said that our efforts do not wear the crown of success. We have emphasized the Protestant side of the Church, but failed to make known its Catholic character; the Episcopal Church has always been Catholic in theory, but not always in practice; the Book of Common Prayer is essentially Catholic from the first page to the last. High Churchmen and Low Churchmen appear to be perfectly agreed on this point. Prior to about forty years ago, probably no one would say that we lived according to our belief, when we offered the Eucharistic Sacrifice on but one day in each month; there were a few of the faithful clergy and laity prior to 1860 who lived according to the Church's teaching and were therefore Catholics not only in theory but in practice. Some of them still survive, and are rejoiced to see the results of the reformation which they, under God's blessing, had the honor of beginning. A recent Roman writer has said "The Church of God is ever in need of reformation in some of her parts"; this is doubtless what we all believe, and is not inconsistent with the belief that the Faith is never in need of reformation. No one denies but that the Church in England, prior to the sixteenth century, was sadly in need of reformation. The Council of Trent appears to have been a reforming Council, and was evidently called for that purpose. From a human point of view it seems a pity that all who had previously been regarded as a part of the Western Church, could not have been represented there, but God permitted it to be otherwise. We shall probably always protest against the papal claims, and indeed there is much more to protest against now than there was then, but let us protest by asserting our own Catholic character, and this we shall be best able to do when we put our own house in order. It will be in vain in the future, as it has been in the past, to protest against Romanism or any other ism unless we first put ourselves in line with ecumenical authority. It is not very wise to protest against the Roman use of the Sacrament of Unction, while we disuse it.

The very able address of the Bishop of Pennsylvania, delivered at the last Convention, and the equally able report of the committee appointed to consider that part of the address relating to a change in the Church's name, has made a profound impression, but not in the direction intended. Some not hitherto favorable to a change have by these deliverances been convinced that the Episcopal Church ought to be called Catholic, and inasmuch as we are not Roman or English, but American, then American Catholic might be the name. We have nothing in common with mere Protestantism, but happily some millions

of Protestants have much in common with us, the greater part have been initiated into the Catholic Church through the Sacrament of Holy Baptism, they doubtless believe eleven of the twelve articles of the Catholic Faith as contained in the Creed, they evidently do not "believe in the Holy Catholic Church," else they would live by its teachings; but in this respect they are no worse off in the sight of God than many of our own clergy and laity who refuse to live by what they profess to believe. Perhaps it would be better to say they do not understand this article of the Creed, and this we speak not to their shame, but to our own. Unbelief seems to be not inconsistent with devoutness; the writer knows a Unitarian who lives a Godly, righteous, and sober life. This devoutness is probably not due to membership in the Unitarian "church," but in spite of it, is attained through the love and mercy of God who never fails to hear the cry of distress, even when it comes from the darkness of unbelief, especially when the troubled soul cries "Lord, I believe; help Thou mine unbelief."

Let us praise God for this exhibition of His justice and mercy. We have not done what we could to bring the Catholic religion before our fellow countrymen, they have no prejudice against it, they have no knowledge that there is any such religion, except as presented by the Roman Catholic Church. About one-half of the people of our country do not now care for any religion, and it is not likely they could be won over to any form of Protestantism or Romanism; both have tried and utter failure is the result. The well meant offer of the Bishops of the Anglican Church has been laughed at, because it was interpreted to mean that we desired all who professed and called themselves Christians, to become Protestant Episcopalians, and this was not an unnatural interpretation. Let us begin to try to make Catholics in deed, and in truth, and offer the right had of fellowship to any body of Christians who will come under, not our authority, but ecumenical authority. The Church ought to be as high and as low and as broad as would be consistent with the truth of God as taught by ecumenical authority.

A. D. Holland.

New York, May 25th, 1903.

A SUGGESTION.

To the Editor of The Living Church:

IS IT too early to suggest that, with a reasonable regard to the mind of our Church as expressed in the various conventions, some weighty advocacy may be given in the next General Convention to a proposal that it may be recognized that the name of a thing is what its name is?

There has been much evidence that very few persons are desirous to have our organization branded as an opponent of any other religious body. If any different sentiment finds expression in the Convention, let those who hold it be put in the attitude of defence.

A good deal of common sense has been displayed in the discussion of the subject, an obviously general desire that no definite propaganda should be indirectly encouraged through a change of title, a loyal adherence to the traditions which are connected with the present nomenclature.

We have a name by universal acceptance, by ourselves as well as by those who "are without." It describes us as an existing entity to the people of the United States and on occasions a geographical addition would describe us to a foreigner. The name adopted for brevity has also obtained general acceptance, undoubtedly because the elimination of its second title is no longer recognized as an important quality of its character. It goes without saying, as it were, that we are in the general sense Protestant. In any special sense we are no longer so, except with the A. P. A.'s and those to whom the Scarlet Lady is a bogie. Let them have the onus of opposing a movement of High Church and Broad Church and Low Church and Institutional Church, to pass an amendment for submission to the several conventions that the Episcopal Church shall be the Episcopal Church in law as well as in usage.

Erving Winslow.

THE EFFECT OF POSTPONEMENT ON THE NAME QUESTION.

To the Editor of The Living Church:

YOUR remarks on the effect of action taken by Diocesan Conventions between the proposal and the final adoption or rejection by the General Convention of amendments to the Constitution, together with the letter of Dr. Duncan, recall to my mind certain momentous proceedings of the year 1886, which may have an important bearing on the question at issue.

The ground was taken by some deputies to the Convention of that year, that, after the proposal by the Convention of 1883 of certain specified changes in the Prayer Book, each under its own separate resolution, the Convention of 1886 had no function, with regard to said proposal, except to discuss, if it wished, and then to vote upon, or, without discussion, to vote upon each one of the separate resolutions, just as it stood.

But, meantime, Diocesan Conventions, as well as the Church Press, had filled the air with counter-suggestions, many of which were sent up to the General Convention, and even the very committee, which had introduced and succeeded in carrying, with amendments, the original proposals, thought it best to abandon the ship, which had borne them safely so far, but which seemed to be running on the rocks, and if not officially (as they had no longer an official standing) yet virtually, through their leader in the House of Deputies, moved for a committee to whom the proposals of 1883 should be referred, together with all others which had reached the convention, and which should report during the then present session. The only opposition to this resolution seemed to come through the proposition that not a committee but a commission should be appointed, to report to the next Convention.

But presently one voice was heard, that of a lay Deputy from the Diocese of New Jersey, moving that the resolutions coming down from the Convention of 1883 be taken up, and made the order of the day until disposed of. Some of the arguments presented in favor of this motion were having no little weight, when the House adjourned, and at the very opening of the next day's session came a message from the House of Bishops, announcing that they had adopted a resolution identical with the first of those above mentioned, and the grave constitutional question raised by the motion of the deputy from New Jersey was scarcely alluded to again.

The real effect produced was the throwing forward by three and eventually six years of final action on Changes in the Prayer Book. Now, if this could be done by a body which is, in truth, the sole judge of its own powers, what would prevent similar action and a like prolongation of the time for consideration in the case of the proposed change of name, should the Committee recommend and the Convention propose a change, and the Dioceses indicate within the next three years that they desired the measure to take a different form?

Oxford, N. C., May 25, 1903. F. W. Hilliard.

A CAUSE NOT LOST BUT INDEFINITELY POSTPONED.

To the Editor of The Living Church:

UNLESS the voting is very close in an ordinary political election, the shrewd politician does not wait until the poll is finished, but retires homeward to rejoice or to grieve, as the case may be, over the almost certain result. A sufficient number of diocesan Conventions have already voted to show the same old conservative habit will prevail, and men now past middle age will be buried with the usual Catholic service of the P. E. Church. We will continue for a long time, reciting our belief in the Holy Catholic Church and yet resent being called Catholics. We do nothing in a hurry. People who never see Church papers and who do not keep abreast of the times are now voting in diocesan Conventions on a question which they have never studied.

Every upward movement in the Church has been slow. How bravely we fought against every point since gained!—early and frequent Communions, the eastward position, the mixed chalice, wafer bread, vestments, etc. Happily none of these were left to the votes of diocesan Conventions; yet the changes have been radical. I could cite you the case of a venerable priest now living, who would not neglect an early Communion for any consideration, yet this very priest, many years ago (when he knew so very much more than he knows now), at a diocesan Convention, held in the church of which he was then rector, walked outside the building, wringing his hands and his eyes filled with tears, while the assembled clergy and laity had, at the Bishop's suggestion, preceded the Convention with an early Mass. *"Ex uno,"* etc.

It is to be hoped that published correspondence touching the Name, will not cease, and the leaven be allowed to work. Let us also hope that this is the last time a grave, momentous question will be left to the decision of persons who have not made a study of it, and who, in too many cases, merely reflect the voices of their Diocesans.

Jas. B. Craighead.

Nodena, Ark., May 26.

THE LEGAL ASPECT OF THE CORRECTION MOVEMENT.

To the Editor of The Living Church:

YOUR issue of May 23d reports the Bishop of Dallas as saying that one reason against the change of name is that "the title to Church property would be seriously imperilled." Doubtless in this the Bishop is putting into words what many of us who are not lawyers think to be correct. To be sure, no lawyer has as yet quoted any decided case to that effect. Are there any such? I very much doubt it. For I have hunted the reports of the courts of last resort with care and have found none, where a mere change of name risked any property.

I noticed early in the discussion that whenever a lawyer wrote on the point he did not quote decisions. All, whether for or against, set forth their opinions as experts; and none argued "The courts will decide so and so; for already they have settled the point in such and such a case." And the question rose in my mind, "Can it be that the one or other side are simply 'bluffing' us laymen, who do not know the law?" As I had some familiarity with handling law books, I went to the State Library in Indianapolis, armed myself with their digests and reports, determined to see if the point in question had not come up at some time and been decided. I knew that women change their surnames at marriage without risk to their property; that corporations change their titles without loss; and, as more directly bearing on the point, that we ourselves in some sections to-day use and enjoy property given to or bought in the name "Church of England," witness, some deeds in Virginia and other colonies before the Revolution.

The first decisions I found were the Methodist cases. The Supreme Court of Kentucky passed on these in *Gibson vs. Armstrong,* 7 Ben. Monroe, p. 481, and *Harper vs. Straws,* 14 Ben. Monroe, p. 48; that of Virginia in *Brooke vs. Shacklett,* 13 Grattan, p. 307; that of West Virginia in *Venable vs. Coffman,* 2 West Va., p. 310. In the suits before the United States Courts we have the same question passed upon in *Smith vs. Swormestedt,* 5 McLean, p. 360, for Judge Leavitt's decision, who was overruled and reversed by the Supreme Court of the United States. Mr. Justice Nelson's decision is given in 16 Howard, p. 288. The Methodists, in the middle '40s, were excited over Mrs. Andrew's slaves, which her husband, being one of the Bishops, did not set free. Feeling, largely political, ran high; and a plan for separation was adopted and acted upon whereby such Conferences as wished were to make "The Methodist Episcopal Church South."

Suits were brought in various States, and one point raised was that the property had been acquired for the use of "The Methodist Episcopal Church," and could not be enjoyed by another body with a new name. Every court of last resort awarded the property to the body with the new name. In the District (U. S.) Court at Cincinnati, Judge Leavitt alone held that the "Methodist Episcopal Church South" was not entitled to its share in the "Western Methodist Book Concern"; but this was reversed by the Supreme Court. "The Methodist Episcopal Church South" lost no property because of its new name. Indeed the syllabus (in the margin of p. 509, 7 Ben. Monroe) is: "The M. E. Church has the same power of changing its name, form and organization as it had at its first organization —it is inherent." See especially pp. 507, 508, and 525.

Then there are the Presbyterian cases. Here also there was trouble over slavery, and kindred matters; and a new body was formed. What was once the "General Assembly of the Presbyterian Church in the Confederate States of America" is to-day the "General Assembly of the Presbyterian Church in the United States." Those whom we know here in Pennsylvania have the same title, except that they say, "United States of America," while the others drop the words "of America." The Southern body has absorbed from time to time the "Independent Presbyterian Church," the "United Synod of the South," the "Presbytery of Patapsco," the "Alabama Presbytery of the Associate Reformed Church," the "Synod of Kentucky," the "Associate Reformed Synod of Kentucky," the "Synod of Missouri," and possibly others. None of these appear before the courts—perhaps some involved no general property or were practically unanimous.

The Supreme Court of Tennessee in *Frierson vs. Genl. Assembly,* etc., 7 Heiskell, p. 683, awarded to the "Presbyterian Church in the United States" property left by will to "the General Assembly of the Presbyterian Church in the Confederate States of America, or of the General Assembly of the Presbyterian Church South, whatever may be its precise title."

In Missouri, there is a seeming exception. For Judge Adams, in deciding *Watson vs. Garvin* (54 Missouri, p. 353), held, representing the majority of the Court, that as the Gurney resolutions concerned slavery and loyalty, in a word, politics, they had no power over rights to property. From this, Judge Wagner dissented, holding that *Watson vs. Farris* (45 Mo., p. 183) and *Watson vs. Jones* (13 Wallace, p. 679) were good law. Still, as no one has identified our own proposed change with the Republican party, or with the Democrats of the Bryan or Cleveland wing, or even with Mr. Debs' Social Democracy—we are in no danger, even in Missouri, provided always, that the change is regularly and properly carried in the General Convention. The case of the "Third, or Walnut St. Presbyterian Church of Louisville" was carried to the Supreme Court of the United States. Mr. Justice Miller's decision is given (*Watson vs. Jones*) 13 Wallace, p. 680, laying down the principles on which civil courts must proceed in dealing with Church property in a land where there is no established Church. The syllabus says:

"Controversies in the civil courts concerning property rights of religious societies are generally to be decided by a reference to one or more of three propositions:

"(1) Was the property or fund which is in question, devoted by the express terms of the gift, grant, or sale by which it was acquired, to the support of any specific religious doctrine or belief, or was it acquired for the general use of the society for religious purposes with no other limitation?

(2) Is the society which owned it of the strictly congregational or independent form of Church government, owning no submission to any organization outside the congregation?

"(3) Or, is it one of a number of such societies united to form a more general body of churches with ecclesiastical control in the general association over the members and societies of which it is composed? . . . . In the class of cases in which property has been acquired by a society which constitutes a subordinate part of a general religious organization with established tribunals for ecclesiastical government, these tribunals must decide all questions of faith, discipline, rule, custom, or ecclesiastical government. In such cases, where the right of property in the civil court is dependent on the question of doctrine, discipline, ecclesiastical law, rule, or custom, or Church government, and that has been decided by the highest tribunal within the organization to which it has been carried, the civil court will accept that decision as conclusive and be governed by it in its application to the case before it."

This, the Supreme Court of the United States held to be good law; and is an ample justification of the position that, should the General Convention, our highest tribunal, change the title by a regular procedure in the regular manner, the courts would not disturb property rights in lands, etc., given for religious purposes generally.

Next, we come to the "U. P." cases, *i.e.,* those brought in various States by members of the "Secession Church," whether Burgher or Anti-Burgher; or of the "Associate Reformed Church," when these bodies combined to form the "United Presbyterian," since then strengthened by the accession of the "Free Kirk." The minority of the Unity Congregation, Venango Township, Butler Co., Pa., objected to this particular "unity," and brought suit. But Chief Justice Lowrie, in the Supreme Court, decided that there was no fundamental change. There is also an Iowa case, but I have mislaid the reference, and so only refer to *McGinnis vs. Watson,* 41 Pa. State, p. 1.

There have been many other instances wherein religious bodies have changed their titles in this country without any suit having been brought, or, at least without such suit having gone to the court of last resort. Witness, the example of the "Dutch Reformed."

To me it seems strange that so little effort has been made in the whole discussion among ourselves to examine the history of such changes in other bodies. Some came to pass amid the strife of what passed into politics, and others so peacefully and quietly as to make no heat. May ours, when it comes, as come it undoubtedly will, be one of the latter class. For my part, I can hardly take seriously the wild talk of some of our excited brethren in their threats of secession and the like.

D. Convers.

[Our correspondent is mistaken in assuming that there had been no inquiry into this phase of the question. The opinion, with copious references, rendered by Chief Justice Stiness of the Rhode Island Supreme Court, first published in The Living Church and afterward reprinted in the *Handbook of Information,* is so generally accepted that no lawyer is apt to risk his professional reputation by contesting it.—Editor L. C.]

ET TU BRUTE!

To the Editor of The Living Church:

I HAVE witnessed to-day the sad spectacle of what is probably the death blow to the present movement for Change of Name, delivered by the Catholic party in the diocesan Con-

vention of Maryland. That the majority of the Convention should have voted adversely is not surprising, but that nearly all the members of the Catholic party should have helped them in their work was a surprise indeed. They have deliberately placed themselves on record as believing that any change of name at this time is inexpedient. That is to say, nearly all the members of the Catholic party in our Convention have positively and finally made up their minds now, nearly eighteen months before the meeting of the General Convention, that it will be "inexpedient" for that body to make any change whatever in our title, whether by substitution, omission, subtraction, or addition of anything. One might have supposed that Catholics would not have had their minds so positively and fully made up that nothing whatever could be found by our next General Convention that might be "expedient" as a correction of our present title. If the ultimate correction of our title is dear to them, as they profess, might they not have hoped that some way of correcting the title that would prove "expedient" might develop itself in the eighteen months preceding the assembling of the General Convention? But no! By their recorded votes they have said they feel perfectly sure the General Convention can discover no way whatever of improving our present title that would be "expedient."

Is it not well to let the enemies of a movement slay it? Why must its friends flesh their daggers in it ,too, when they see it falling? That is the hard thing about this Maryland action. *"Et Tu Brute"!* What will the Catholics of Central New York, of Newark, of Connecticut, of North Carolina do? Cannot they have some hope and trust in our General Convention? Or are they perfectly sure that nothing "expedient" can possibly be found by that body, and the Brutus' dagger should finish his falling friend? CUSTIS P. JONES.

Baltimore, May 28.

BISHOP WHITTINGHAM AND THE NAME.

To the Editor of The Living Church:

I HAVE now lying before me the Certificate of Confirmation which was given me many years ago, signed by the late Bishop Whittingham of Maryland. The form used by him in this Certificate is this:

"In the Name of the Holy and ever Blessed Trinity, God the Father, Son, and Holy Ghost, and conformably with the Godly order and administration of the Catholic Church of Christ in the United States of America, ... has this day received the seal of Confirmation," etc.

Bishop Whittingham always, so far as I can remember, used this form of Certificate of Confirmation.

He did not use the expression, "Catholic Church of Christ in the United States of America" in his letters of Orders; but his use of that expression in the certificate from which I have quoted, shows what he believed of the true claims of the Church of which he was so distinguished a Bishop.

Could we do better than try to bring to pass such a state of feeling and conviction, that whatever the issue of the present scrutiny regarding the "Change of Name," the name thus used by the Bishop may become the accepted expression of our true character and life? Let us at least make it familiar by constant iteration. J. S. MILLER.

Newark, N. J., May 28, 1903.

A CORRECTION.

To the Editor of The Living Church:

PLEASE allow me a little space in which to correct an error —doubtless owing to my careless writing—in the last paragraph of my letter, appearing in May 30th issue. The sentence should read: "The question, as you say, is not simple, but I think we can afford to be insulted by the Roman Curia if we are doing Christ's work and bidding, and hastening reunion; and if faith removes mountains, why cannot we help in the reform of irregularities even in Peter's See?"

PATRICK W. TORRIANO ROSS.

APRIL FOOL TO "THE LIVING CHURCH."

To the Editor of The Living Church:

IS YOUR "Strange Discovery" at St. Killian, Minn., a fake? The letters, read backward, are: "Thou fool this is the first day of April." Very truly yours,

IRVING MCELROY.

[Several other correspondents have written to the same effect; and THE LIVING CHURCH is undoubtedly the victim of an April Fool Joke. —EDITOR L. C.]

THE MARGINAL READINGS BIBLE AND ZECHARIAH XI. 13.

To the Editor of The Living Church:

OUR correspondent, the Rev. Francis H. Stubbs, seems to have forgotten that the alternative reading "treasury" for "potter" in Zech. xi. 13, against which he protests, is found in the Syriac Version of the Old Testament, and so has been read in the Bible of a large and important part of Eastern Christendom from very early times. This fact is surely sufficient to show that such phrases as "wretched tampering with God's Word," "specimen of Higher Criticism," "wiping out of prophecy," etc., are completely beside the mark.

2. Mr. Stubbs seems to contrast the Marginal Readings Bible in its treatment of this passage with "the present text kept by the revisers." If he is referring to the English edition of the Revised Version, his words are misleading. The reading "treasury" for "potter" as an alternative based upon the authority of an ancient version is given both in the margin of the Revised Version and in that of the Marginal Readings Bible, and is clearly marked as such in both cases. The Marginal Readings Bible has made this alternative easily readable and useful, whilst in the margin of the Revised Bible, owing to the way its alternatives are printed at the foot of the page, it is difficult to make use of them. This is the only difference. No argument can be drawn against the probability of the reading from the fact that the Revisers placed it in the margin rather than in their text; for they expressly state (see Preface) that only "in some few instances of extreme difficulty" were readings based on the authority of ancient versions placed in the text. "In other cases, where the versions appeared to supply *a very probable* though not so necessary a correction of the text, the text has been left and the variation indicated in the margin only." (The italics are mine.)

3. The alternative reading gives to the Old Testament passage in itself a consistent and intelligent meaning. The common reading makes of the prophecy in Zechariah an insoluble enigma, which only the light of the New Testament enables the reader to solve. No mention of the "potter" occurs anywhere in the context in Zechariah, nor does it apart from the New Testament application readily fit in with the rest of the oracle. The alternative reading "treasury" gives a forcible and consistent meaning. The horror of the rejection of the Divine ruler by the ungrateful people is emphasized by his bringing the contemptuous hire at which they had valued him before God, as he casts the thirty pieces into the treasury in the house of the Lord.

4. The citation in St. Matthew is not a literal one of the exact words of the Old Testament (as will readily appear by comparison), but expands the words of Zechariah so as to bring out in the light of history the fulfilment of the essential features of the great prophecy: (a) the rejection of the Lord implied in the gift to Judas of the thirty pieces as the price of betrayal; (b) the casting down by Judas, in his remorse, of this hire, in the house of the Lord, perhaps (as Dr. Pusey says) "remembering the words of Zechariah"; (c) the refusal of the chief priests to put them *into the treasury* (probably due also to their remembrance of the words of the prophet), and so applying them to the purchase of the burial plot of the potter's field.

5. With regard to the interchange of the consonants *Aleph* and *Yod*, Dr. Pusey, whose arguments Mr. Stubbs condenses, argues with much force and conclusiveness against the supposition that the word as found with *Yod* in the common or Massoretic Hebrew text could be intended to bear the same meaning as the word for "treasury," which has an *Aleph* instead of the *Yod*. In other words, he defends the rendering "potter" as an accurate translation of the present Hebrew text against any charge of mis-translation. No one would make such a charge or maintain such a supposition to-day. Dr. Pusey, however, acknowledges that in I. Sam. xxii. 18, 22, these consonants are wrongly interchanged owing to corruption of the text. The same is the case in other passages. This exactly corresponds to what we believe to have taken place here. The reading with a *Yod* is, in all probability, a very old copyist's error for the same word with the *Aleph*. The Syriac version has thus preserved the original reading.

6. The reading in question is only alternative, so that those who prefer the reading of the common text can continue to use it, whilst those who, in common with most modern exegetes, are led by the above arguments to adopt the reading of the Syriac, are freed from a serious difficulty.

May 28, 1903. C. W. E. BODY.

"LET THINGS REMAIN AS THEY ARE AT PRESENT."

To the Editor of The Living Church:

I AM weary of this selfish refrain of fear and conservatism. It means delay or a snail's pace, when there should be progress and the swift hand of help and kindliness. It means chaos and uncertainty, when there might be order and definiteness. It means suffering and bitterness of spirit and death, when there might be support and gratitude and prolongation of life.

I am speaking of the pensioning and care of the old clergy and their widows and orphans by the General Clergy Relief Fund. Long, long has been the neglect of the aged clergy and their families by the Church.

The General Fund, the Convention Fund, has been in existence fifty years. This year it is celebrating its semi-centennial. It has gained greatly, it is doing splendidly, and it could accomplish at once all we need and all we desire, were it not for the everlasting refrain, "Let things remain as they are at present."

One writes: "We are increasing the Episcopal Endowment Fund, and we do not want to embarrass the committee having the matter in hand." Later—later we will help, and time goes on and the priests of the Church suffer and "the blessed die in the Lord."

Why not endow "the spirituality," which included once all the orders of clergy, rather than retire the higher order from experience in the troubles and privations of the lower?

Another says, "Let things remain as they are," because we are hard pressed to keep up with our missionary offerings in this Diocese. Later—yes, later, we mean to do what we can for the brethren who are suffering for the necessities of life. In the meantime priests are starving and devoted families are in want and suffering, and the years go by.

"Let things remain as they are," cries another. You are diverting the thoughts and the contributions of people from our idea. Ours is supreme. We won't get as much money and we won't get it as easily if you press this matter of clerical relief now, forgetting, alas, that other schemes and other ideas there will always be. In the meantime, "bitterness of spirit and distrust of the professions of the Church," and sometimes of Christianity, fill the minds and hearts of those who have labored with greatest heroism and self-sacrifice for thirty, forty, fifty years.

"Let things remain as they are." "Our scheme will soon be adopted," then—then we will care beautifully for the hero and the martyr upon whom dishonor is being heaped, until some feel that life has been a failure, their service a mockery, and that the sweet "charity and philanthropy they have believed and preached is only a mocking satyr ever fleeing away into the future with hollow laughter at the deception practised upon simple hearts."

"Let things remain as they are until we build up our diocesan funds."

Yes, we know you have a hundred suffering, and we have none or a score. No matter, we are the Diocese, you represent the whole Church. We are receiving from the General Fund thousands of dollars and return only a hundred or so to the General Fund. This is business, thrift, and reserve. It is keeping well our own, it is not wasting our substance upon others. We belong to the same Church, it is true; we profess the same faith, we have the same body, soul, and spirit to suffer cold and hunger and distress, but for the present we are a Diocese.

"Let things remain as they are," because our Diocese professes one kind of Churchmanship, another Diocese does not, and therefore we will give no help to those who do not believe as we do or practise as we do, therefore our devoted Christian soldiers, brothers, no doubt, will have to suffer, will have to die. Let us keep everything for self, inasmuch as we cannot believe as they do. This is the keynote and it is naught but selfishness.

"Let things remain as they are," says another. "I don't like your method," your scheme. I have a beautiful, perfect, ideal plan you must adopt before anything can be done, at least before I will take part. My plan, to me, is of more consequence than all the suffering of all the clergy and all the widows through all the years. I will not yield one iota of my own ideal even for this.

"I don't like the amount given; it is humiliatingly small," therefore I will not help, cries another. "Let things remain as they are." The Church should do larger and more liberal things. It is disgraceful the way, my brother, this Church and that Church and the whole Church do. As for me, of course I can't give, I never have given. I don't think I ought to give. I am an exception. Ah, my brother, we are all exceptions. Unless there is a will there never will come a way, the thing will never be done.

Says Dr. Fulton: "There are scores, nay hundreds of men whose days of active ministry of work are over, and who is there to care for them? The Church itself owes them a debt which should be largely paid and that debt is hardly ever paid, in fact is never paid as it ought to be. The Church in its corporate capacity is nobly far-sighted and pitiably myopic at the same time. It can see the duty of expanding its Mission work in the far countries, while it is just simply blind to its sacred duty here at home. We laud the expansion, but could it be expected to be fruitful in results if our missionaries were to carry with them the myopic blindness to the duties lying next themselves, of which the Church has set so lamentable an example in its neglect of the superannuated clergy and their widows and orphans? In this matter, as in so many others, the Church in its corporate capacity has been deplorably inefficient."

Yes, truly it has, because here and there and everywhere has gone up the refrain, "Let things remain as they are at present." And years go by and men grow old and infirm and despairing and bitter of spirit, and die.

"If you become too liberal with this charity, I won't leave you $10,000," we are told of one man saying to a diocesan treasurer. "Why? Because I simply want it that way. That is enough, if I give no other reason." It is my own little enclosure I care for, let others take care of themselves. No matter that the Church is trying to do this great duty in forty or fifty different ways, and in all of them without regard for the others; no matter that this method is chaotic and defective and unfair; no matter that the good done will be narrowed, that it will increase the inequities of the system throughout the Church; no matter that it is better and more effective to act together, more economical; no matter that it is more Catholic and unselfish and Christian and wiser; no matter that the clergy are called from one Diocese to another and are liable in the end to complete their work in a Diocese with a weak fund when they have helped to swell that of the stronger fund; no matter that the interest is divided and always will be divided between diocesan relief and general relief, which is disastrous to both; no matter that this question of pension and relief belongs to the whole Church, just as the pensioning of the United States Army belongs to the whole United States rather than to separate States; still we will cling to our selfishness, we will have separate ways, we will cherish our separate funds, we will do little when we might do great things, we will do unequal things when we might do just and equitable things, because, and because we might as well acknowledge it, at heart we are narrow and selfish and are not moved by the high behests of duty and responsibility for Christ's sake.

Alfred J. P. McClure,
Assistant Treasurer and Financial Agent, The General Clergy Relief Fund.

THE DATE OF BISHOP STARKEY'S BIRTH.

To the Editor of The Living Church:

IN THE brief sketch which you give of the life of the late Bishop of Newark, you mention that no biographical note that you have seen gives the date of his birth. It has occurred to me that it might be of interest to some future biographer to say that the exact date was March 3, 1818. After the *third* edition of the *Sketch Book of the American Episcopate* was issued, the Rev. Dr. Batterson wrote me that he had learned the above date from some competent authority, and I so entered it in my extra illustrated copy of Dr. Batterson's monumental work. If I remember correctly, the compiler had offered a modest reward of $50 for the information.

Faithfully yours,
(Rev.) H. R. Carson.

St. Mary's Rectory, Franklin, La., May 23, 1903.

DR. ABBOTT ON PHILLIPS BROOKS.

To the Editor of The Living Church:

I AM not a regular subscriber of your widely circulated and influential journal, and therefore only by the kindness of a brother clergyman, have had my attention called to the editorial

notice of my pamphlet on *Phillips Brooks* on page 112 of your issue for May 23d. The notice opens with these words:

"Not long since, we reviewed editorially the place of the late Phillips Brooks, Bishop of Massachusetts, in the Church. Since that time we have had the pleasure of reading an appreciative brochure on the same subject by the Rev. Edward Abbott, D.D., rector of St. James' Church, Cambridge; and it was somewhat surprising to find how largely Dr. Abbott's estimate of the eminent divine coincided with our own."

This language of yours by no means implies, though an inference from it and from the rest of your article might be drawn, that the publication of the "brochure" referred to was subsequent to the publication of your "editorial review," and that the pamphleteer had the review before him, and consciously or unconsciously, perhaps, more or less paralleled its utterance. The date of your "editorial review" I do not know, and the article itself I never saw; but I beg leave respectfully to call your attention to the circumstance that the pamphlet in question was originally published at Eastertide, 1900, three years ago, and that THE LIVING CHURCH of May 26th, of the same year, contained a long editorial notice of it. I am much interested and gratified by the fact that many of the views expressed in the pamphlet are ratified and confirmed by you, but I should be glad to have it understood by you that the pamphlet was written without having seen a word that you had written on the subject, and without the slightest idea as to any agreement between us. Respectfully yours,

EDWARD ABBOTT.

Cambridge, Mass., May 25, 1903.

[The Editor hastens to reply that there was not the smallest intention on his part, of intimating that Dr. Abbott's very thoughtful and carefully expressed brochure was drawn in any way, consciously or unconsciously, from the expressions in THE LIVING CHURCH. After our own recent editorial appeared, a friend showed us a copy of Dr. Abbott's pamphlet, remarking on the similarity of the judgment expressed in the latter to that expressed by ourselves. This we also observed on reading the pamphlet, and knowing how much closer the author of the latter had stood to the eminent divine whom we had both reviewed than we could claim to have stood, we felt that our own judgment from a distance was singularly vindicated by that of Dr. Abbott at first hand, and sustained by such a wealth of references to Dr. Brooks' writings.

And then, when Dr. Abbott points out to us that his pamphlet was reviewed at length in THE LIVING CHURCH three years ago, he places us decidedly where we must make our apologies to him. The pamphlet had totally passed from the Editor's mind, though he personally wrote both the review in May, 1900, and the recent editorial. If there has been unconscious plagiarism of ideas it is clearly against THE LIVING CHURCH, and not against Dr. Abbott.

But THE LIVING CHURCH does not lay claim to much originality of ideas. It gathers information wherever it can, and tries to cull from every rose as much honey as it can give. If Dr. Abbott's honey has been too bountifully drawn upon, though unconsciously on our part, we can only plead that it was exceptionally good honey, and ask the owner's forgiveness.—EDITOR L. C.]

ACCORDING to the latest available statistics there are in Russia, in round numbers, 95,850,000 Orthodox Greek Catholics, 12,150,000 Roman Catholics, 12,150,000 Mohammedans, 6,750,000 Protestants, 4,050,000 Jews, 1,350,000 United Church and Armenians, and 2,700,000 followers of other faiths. . . . .

In the Orthodox Church the Czar is the supreme head, with power to appoint to every office in the Church, and to transfer and remove incumbents, limited only by the right of the Bishops and prelates to propose candidates. Practically, however, the Procurator of the Holy Synod, the ecclesiastical bureau of the Government, has usurped many of the Czar's powers in Church matters.

The empire is divided into 5 Bishoprics, which, according to the last published report, were under the Metropolitans, 14 Archbishops, and 48 Bishops. At that time there were 65,721 churches, with 58,102 priests, and 497 monasteries and 268 nunneries, with 8,076 monks and 8,942 nuns. The management of Church affairs is in the hands of 60 "*consistoriae.*" The imperial budget for 1900 included 23,559,685 rubles for the expenses of the Holy Synod.—*Philadelphia Press.*

ARCHBISHOP TEMPLE, preaching on St. Mark ix. 49 ("For everyone shall be salted with fire, and every sacrifice shall be salted with salt") said that the word salt conveyed a somewhat different idea to us from what it did to those who listened to our Lord's discourse. Amongst the Hebrews, it always meant a covenant, a something which bound the giver to the receiver and the receiver to the giver by a peculiarly solemn bond. To eat a man's salt throughout the East, and amongst the Jews, and even amongst the Greeks, was looked upon as constituting a tie than which nothing could be more sacred. Accordingly when it was said that every sacrifice was to be salted with salt, it meant that the worship of God must always be accompanied with that covenant which bound Him who received to him who gave, and that the worshipper must on his part be ready to surrender his will to God as God on His part would freely hear his prayer. This was the meaning of the word salt wherever our Lord used it in His various discourses in the Gospels.

"EMERSONIAN" CHURCHES NOT CHRISTIAN.

BY ERVING WINSLOW.

IT IS a singular phenomenon which links "Christian" churches here and elsewhere in a kind of sacred commemoration of a sweet and wise and gentle philosopher who, except in so far as his mind was unconsciously influenced by tendencies inherited from pious ancestors, was as purely pagan as Plato or Epictetus, or Confucius or Marcus Aurelius. With the mildest but most persistent wilfulness, Emerson put these tendencies aside or ignored them and, as far as it was possible for him, made himself the author of a new religion.

It is regarded as a wonderful note of progress that "Christian" churches from whose fellowship he withdrew sixty years ago, now point to his writings as a kind of Gospel. The trouble is that the Christian Church in that day saw that the root of the matter was not in him, and those "Christian" churches which now claim him as an apostle demonstrate that they have cut themselves off from that root.

The heathen world contained many wise philosophers. Idealism and spirituality, temperance, charity, sweetness and light, shine in many ancient records of the discourses of the grove and the academy, and the altar "to the unknown God" was erected on Mars Hill by clean and reverent hands.

Christ came and brought to mankind only one new thing, but that was a vital, an essential, a tremendous thing:—a motive! That motive is Christianity.

Rank the Concord poet-philosopher as high as we may, exalt his shrewdness, his keenness, his charity, his purity, as we will, it cannot be challenged that he never teaches, that he practically denies, the motive which Christianity taught and teaches to-day; so essential, so permanent, so real, that those who teach it not must seek some other name: the love of Christ.

Among the Unitarians even, of the day when Emerson left the pulpit—with Channing as with Brooks in our own time, with Edwards, Calvin, and Luther, with St. Thomas Aquinas, with St. Augustine and Paul of Tarsus, the apology for Christianity was: "the love of Christ constraineth us." The simplest child, the most ignorant peasant who is possessed with this motive is wiser than a thousand Emersons. Some one has brutally said that the theologians would have him to be "now in hell." Not so; but in the place of departed spirits where his "invincible ignorance" of things unseen may be illuminated, so that he may learn to know how feeble was the little earthly candle with which he patiently groped in the darkness which he had made, ignoring the true Light which had come into the world.

The will of a man is supreme. No one can deny that a man or group of men have the power to hold or express such beliefs as they choose. But no abuse of nomenclature can alter facts, however general the consent may be to call two things by the same name. If "Christian" describes one who entertains a personal love for a Being who once lived on earth and who is still believed to live, as actually as any earthly friend out of sight, and who finds in this love and in obedience to His recorded words the entire motive of life,—then Emerson was not a Christian, and those bodies which confess his gospel to be theirs are not "Christian" churches.

IS CONTROVERSY JUSTIFIABLE?

THERE is an epistolary controversy going on at present in the *Record* on the subject "Is Controversy Justifiable?" The same paper contains the account of a remarkable conversion which would seem to imply the affirmative. The Rev. Harold Davies, Unitarian minister of Pudsey, Yorkshire, found himself involved some time since in a newspaper duel with the local curate, the Rev. J. Waring, on the Deity of Christ. The latter pressed the old argument, *Aut Deus, aut non bonus* with such force, that Mr. Davies, though bearing himself bravely in the controversy, was considerably shaken in his convictions and driven to study the subject anew. He acknowledges the impression made on him by Carnegie Brown's *The Fact of Christ.* After avoiding doctrine in the pulpit for six months he was asked to preach one Sunday on the recent utterances of the Dean of Ripon. The sermon was duly prepared, and lay before him on the Saturday evening, when, as he says, it appeared to him "a living lie." That sermon was never preached, and we understand that Mr. Davies, who is a young man of considerable ability and high personal character, is now doing poorly paid secular work as a lay member of the Church of England.—*Church of Ireland Gazette.*

"O THOU who hast placed me on the earth, enable me to fill my destination in the manner most conformable to Thy divine will, and most beneficial to the welfare of my brethren of mankind."—*Mme. Roland.*

Literary

Religious.

Prophetic Ideas and Ideals. By W. G. Jordan, D.D. Chicago: Fleming H. Revell Company. Price, $1.25 net.

The writer (who holds the chair of Hebrew and Old Testament Literature in Queen's University, Kingston) aims in the volume to give a series of popular, expository chapters as free as possible from mere textual or historical discussion. There is a great variety in the form and subject of the several chapters. In one the subject is the exposition of some lofty prophetic ideal, in another the contents of one small book are paraphrased. We subjoin a few of the titles of the chapters, which will give a general impression of the scope of the book: "The Prophet's Comprehensive Word—Mercy"; "The Prophet as Statesman"; "The Prophet of Vengeance—Nahim"; "The Prophet as Priest—Ezekiel"; "The Prophet's National Ideal—Isaiah XLI."; "The Prophetic View of Suffering." From the last we quote ". . . . . those who represent the highest spirit of the Old Testament are precisely those who fought against the common creed that present success is the real test of God's favor. In Old Testament times there was a trong tendency to look upon sorrow, especially in sudden, mysterious and terrible forms, as a direct stroke of God, a sign of the fierce anger of the Almighty. That was a very ancient thought and in a certain crude form it embodied the idea of a moral government of the world. . . . . We have got rid of that horrible nightmare; we know that some of the noblest saints have been great sufferers; we know that whom the Lord loveth he chasteneth. Many other great things we know, but in our vulgar moments we still worship what the world calls success."

The book abounds in many noble passages couched in excellent English, which we would like to quote, but the above will suffice to indicate the reverent and edifying aim of Dr. Jordan. "Theological students, youthful ministers, and intelligent laymen who take an interest in their religion," are the constituency the author has in view. To all such we commend the book as likely to be edifying and illuminating.

The Truth and Error of Christian Science. By M. Carta Sturge. New York: E. P. Dutton & Co. Price, $1.50 net.

Miss Sturge, an educated English woman, undertakes in this book a sober and candid examination of Eddyism. I say *sober*, because so many writers who essay to lay bare the vagaries of this newest cult and curative system, do it in a jaunty and holiday way. Not so does Miss Sturge approach her task. She says, to quote her own words: "The book is the outcome of a genuine and sympathetic effort to understand and appreciate Christian Science, made through the course of several years." And the work is well and systematically done. In the first section of the volume Mrs. Eddy's system as found in *Science and Health* is set forth in its constructive aspect. These pages contain an excellent and convenient summary of the positive tenets of Eddyism. Anyone who has wrestled to understand *Science and Health* will appreciate what high praise is thus meted out to Miss Sturge. To essay a summary of Mrs. Eddy's book calls for superabundant (and may I not add *heroic?*) patience and skill; and these requisites the author has brought to her reading and digesting of *Science and Health*, a book which abounds in such poor English, poor reasoning and metaphysics and still poorer religion. The utter poverty of Mrs. Eddy's philosophy and religion is so apparent that one marvels why so many are led captive by such a system. In an interesting and emphatic introduction Canon Scott-Holland points out some of the reasons why many succumb to Eddyism. If those who have taken Mrs. Eddy as their oracle and guide, "had ever taken seriously the Christian position, ... if ever it had been alive as an influence on their heart and brain then this bald antithesis of Mind and Matter would have been instinctively and instantaneously repelled. It would have been impossible to fall a victim to such paralyzing dilemmas." Much else does the eloquent Canon of St. Paul's say that we would like to quote, but we strongly advise any who are looking for such a book on this error, to procure this volume and read his eloquent words, as also the sober reasoning of Miss Sturge.

The second main division of this volume consists of a *"Criticism of the Christian Science Position."* In the final chapter, entitled *"The True and the False—Conclusion,"* Miss Sturge points out those truths, philosophical and religious which lie in the vague medley of *Science and Health*. It would be well if writers and preachers who occasionally take up a polemic against Eddyism, would lay stress on those elements of truth which Mrs. Eddy has so grotesquely woven into her system, and which seem, when expressed in her jargon, to wield such a fascination over many minds. This, as every other system of error, can only subsist because of its positive and truthful portions intermixed with the vagaries and errors.

Miss Sturge's book will be found most useful, if it can be put into the hands of those who are feeling the first attraction to Eddyism and before its errors have blighted their faith, hope, and charity. For, normally speaking, when its tenets have been espoused, reasoning and argument, either philosophical or theological are impotent to accomplish a return to the principles of the true Christian Science as taught by the Catholic Church. J. A. C.

Jewish Forerunners of Christianity. By Adolph Danziger. New York: J. P. Dutton & Co. Price, $1.50 net.

The title of this book is a misnomer. Only one rabbi, Hillel, is mentioned, who lived before the coming of our blessed Lord; and we doubt very much the propriety of calling him, as does our author, a "forerunner of Christ." That exalted title belongs only to St. John the Baptist. Nor can we agree with Mr. Danziger's contention that Hillel had any influence whatsoever in paving the way for Christianity. The fact that our writer reckons Jesus Christ Himself among the Jewish forerunners of Christianity, shows that he has little conception of the meaning of the expression. The Founder of our Faith can no more be called a Jewish forerunner of Christianity," than George Washington could be called an "English Forerunner of the American Union." The other rabbis mentioned all lived after the founding of the Christian Church, and one of them, Rabbi Akibah, was even the patron of the false messiah, Bar Koebba! No mention is made of St. John the Baptist.

The sketches of the great rabbis are most interesting. Yet they fail to bear out the writer's contention, in that they show but little, if any, of the Christian spirit. The atmosphere of the book is rather that of the uninspired Talmud than of the inspired Gospels. Mr. Danziger's claim that Jesus, often simply referred to as *"Peloni"* ("such a one"), is mentioned quite frequently in the Talmud with more or less approbation, seems to contradict some of the most reputable authorities, both Jewish and Christian. We have always understood that the Talmud is distinctly anti-Christian.

The style of the book is good, and the volume is well gotten up. We cordially commend it to all who care for sketches of the leaders of Judaism from about the first century B. C. to the close of the second century A. D. F. C. H. W.

The Keys of the Kingdom, and Other Sermons. By R. J. Campbell, M.A., of The City Temple, London. Chicago: Fleming H. Revell Co. Price, 50 cents.

Mr. Campbell does not seem to be specially eloquent or learned; but his sermons are strong and helpful. It is a real pleasure, in these days of doubt and criticism, to read a volume of sermons which really teach the truth, and seem to have no interest in the destructive work of modern writers.

There is both simplicity and strength in the book.

Soul Winning Stories. By Rev. Louis Albert Banks, D.D. New York: American Tract Society. Price, $1.00.

This is a volume of Dr. Banks' experiences in his work as a minister of religion. Although it is interesting reading, one cannot but feel that there is a lack of delicacy in repeating such confidential matters in print. Of course the methods are quite different from what we are accustomed to in the Church; but the results sought are the same.

THE UNQUALIFIED testimony from an accepted authority, which we print below, says the St. Louis *Church News*, was discovered by the Rev. Dr. Winchester in the *Homiletical Review*, taken from an address by the late Dr. Joseph Cooke of Boston. It certainly must be most gratifying to Dr. Ingraham to enjoy the fragrance of the alabaster before it is too late:

"There is a little book entitled, *Why We Believe in the Bible.* I read it through twice in my grove of ten acres of maples and beeches last summer at Lake George. I think it is of Episcopalian origin. It is by Dr. J. P. T. Ingraham, and is issued by the Appletons. I have been studying theology for thirty years, and I venture to shake this book at this audience and say that it is the best book I ever saw on that subject. If I had a Bible class I should like to have the entire membership of it go through an examination of these pregnant pages. They are arranged something like a catechism, but not in formal fashion. The sharp, essential things in the Christian evidences and doctrines are given here, especially in the evidences. A young man brought up on that book will be able to give a reason for the faith that is in him. We are told by many people that you must not ask too curious questions about the details of one's faith. The Bible asks us to give a reason for the faith that is in us, and how can we give a reason for that faith unless we are willing to state the faith itself? I should be glad if some people would give a reason for the absence of the faith that is *not* in them."

A HISTORY of the Diocese of Western New York, "Old and New," from the pen of the Rev. Charles W. Hayes, D.D., is now in preparation. It has been written at the oft-repeated request of the late Bishop Coxe, and of others interested in the history of the Diocese, from materials gathered during many years, and from personal recollections. The scope of the volume includes what is now embraced in the Diocese of Central New York, up to the time of division and creation of the former see. Advance orders are requested, at the rate of $2 each, from the author at 60 Park Place, Geneva, N. Y.

The Long Shadow.

By Virginia C. Castleman, Author of "Belmont", "A Child of the Covenant," etc.

CHAPTER I.

COMING EVENTS.

SOME years back in this century—it matters little how many—there lived in one of the handsome granite houses on Sherbrooke street, in the city of Montreal, a family named Lindsay. It was upon a certain evening in October, when the curtains were drawn, but partly concealing the brilliantly lighted rooms, that Mr. Lindsay sat in his cosy library, reading the newspaper. It was a prettily appointed room; the walls lined with well-filled bookcases giving an intellectual air combined with the sense of comfort attending the open grate fire glowing beneath the dark mantel, the easy chairs filling up the vacant spaces, the square center table upon which lay the latest magazines of sport and fiction—made an ideal lounging and smoking-room for the master of the house. Mr. Lindsay was enjoying an after dinner smoke as he gleaned the current news from the —— Gazette; his feet were clad in embroidered slippers and beside him upon the table a glass decanter of wine and a small tumbler betokened future creature comfort. He was a man of some forty-five years of age, of medium height, with a figure inclined to stoutness; his complexion was florid and set off by a pointed beard of the same shade as his thick curling hair—auburn tinged with gray; his features were fairly good, but the light eyes had a vacillating look in them in repose, and the mouth, that second index of character, though too well hidden by the mustache and beard to be correctly analyzed, gave the suggestion of cynicism.

He smiled slightly as the sound of light footsteps was heard, and a quick tap, scarcely waiting for response, preceded the opening of the door. A fairy-like figure flitted in, and a sweet voice piped:

"Papa, here's my new cousin" (ushering in a little boy, elegantly dressed for the occasion). "I'm so glad he's come to stay with us. Papa, don't let him go home again soon. We like to play together already."

"Come here, sir," said Mr. Lindsay, extending a hand toward the boy, who advanced somewhat slowly, his large, dark eyes fastened inquiringly upon the speaker, with the look of a child desiring to fathom the depths of the unknown. "So you're my nephew, are you? What's your name?"

"Neill Morgan, sir."

"And how do we know where you came from or whether your name is really Morgan? Most likely it is a hoax on the part of that old nurse of yours," said the master, puffing leisurely at his pipe, his restless eyes scanning the little stranger, who seemed in no wise disconcerted by the question.

"Did Nurse Gray tell you she came to visit her brother? He's a landscape gardener who lives on the island somewhere, and I begged my father to let me come along. I wanted to come so much; and my brother Guy had planned to meet some friends and travel through the States; so nurse said she would take care of me while Guy went travelling, and I was so glad to cross the ocean and come to see you; but father said I was not to stay here unless you truly wanted me and I found some little cousins to play with, and liked to stay, sir!"

"And he found me first, papa," cried the little Charlotte, patting her father's hand with confident audacity.

"So Guy came with you to America—is he the oldest son?"

"Yes, sir, he's the oldest son, and he wants to travel around the world before he comes of age—next year he'll be of age; and he's just through college last term. He's awful smart, Guy is, and he's fitting himself for society, sir."

"Hm! And what did *you* come to America for?"

"I? Oh! I came to find out how to make a fortune. You see, sir, I'm only the youngest son and I must learn to look out for myself. Guy will have everything at Morgan Terrace, and I don't care to be 'second fiddle,'" with a toss of his proud young head.

"And how do you expect to make a fortune, eh?"

"I don't know—'zactly," answered Neill, contemplating the ceiling; then he added, quickly, "'less I marry a fortune!"

"Ha, ha!" laughed Mr. Lindsay, "you're beginning early, I see. How old are you, little chap?"

"Just ten, Uncle Lindsay. You know, sir," he continued with a confidential air, "Nurse Gray says 'my face will be my fortune.' Guy is smart at books, but he's as plain as a pipe stem, Uncle Lindsay."

"So you must make up the deficiency, eh? Well, you are a likely chap and Nurse Gray seems to be doing her duty by you. I wonder what your mother would have said to hear such sentiments from a boy of ten."

"Wouldn't she have liked it?"

"No, Neill, your mother used to say she despised a fortune-hunter. But men think differently from women, my boy; and a younger son doesn't have much show in England. I was a younger son, myself, and I've had to shuffle for myself, I tell you."

"Uncle Lindsay, did you marry a fortune?"

Aside: "What a cute youngster! I married the best woman in the world, and well, yes! She did have a small fortune when I married her! Now, sir, I'll give you a bit of advice. Don't ask too many questions, keep your eyes open, and mind your manners. Manners are worth more than looks in the long run."

"Yes, sir, I'm listening," said Neilson, leaning forward a little and drawing from his velvet jacket a letter which up to this moment he had kept concealed. "My father said I was to hand this to you, not even Nurse Gray was to see it first, and I got the captain of the *Liverpool* to lock it up for me—he's such a jolly man, the captain is, and a friend of my father's."

Mr. Lindsay glanced over the letter hurriedly, folded it up again and put it in his vest pocket. His manner was somewhat agitated as he turned to the boy again; and he looked as if he would like those piercing child eyes to be fixed anywhere but upon his face at the moment.

"This is proof positive that you are my nephew, Neill. You must stay with us as long as you please, child. Charlotte will be glad of a companion."

"Neill thinks America is beautiful, papa!" exclaimed Charlotte, dancing around with unconcealed joy.

"I like the ocean best and I wasn't a bit sea-sick. I think I'd like to be a sailor some day—the ocean is such a big place!"

"Don't you think America is big, Neill?" asked his uncle, patronizingly.

"I haven't seen much of it but the St. Lawrence. Is there much more of it, Uncle Lindsay? I thought we'd never finish up the St. Lawrence!"

"We study geography a little differently over here, my boy, from the way they do in England."

"Let me tell you how Nurse Gray teaches me geography, Charlie; it's such fun!"

"Well, how?" and Charlotte tipped-toed her way nearer to her cousin that she might better understand him.

"See here! you make a pyramid of your two hands—like this—and the two sloping sides mean the Old World and the New World, and right on top is England, of course."

"And what do the thumbs mean?" asked Charlotte.

"Why—why—that's where Russia and America join, I 'spose—up at Behring Straits."

"Now, my boy, I'll show you another way to study geography—the American way, Charlie—remember that."

The children leaned one upon either arm of Mr. Lindsay's chair and looked on with interest.

"You put your two fists together—like this—each fist may represent a sphere, if you please; the right one the Old World; the left, the New. Now, why should the right fist be most powerful naturally?"

The children looked thoughtful. Presently Neill exclaimed:

"I know; 'cause it's had more practice; it's been trained to lead! Like the oldest son, Uncle Lindsay!"

"Exactly, boy. You've hit the nail on the head. But sometimes there comes along a left-handed fellow and he beats the big one to a jelly. We must be prepared for accidents of that sort in the case of younger countries—and younger sons! ha, ha!"

"Uncle Lindsay, will you show me a redskin? Have you got any hid around the house?"

"A redskin? Well, there's my rug over there by the fire."

"That isn't alive, is it?" and Neill walked to the rug, and gave it a contemptuous kick.

"Oh, you mean a live redskin?"

"I mean a person like they have in pictures, sir, with lots of feathers and paint and blankets on!"

"Papa, he means an Indian, doesn't he?" cried Charlie, clapping her hands and laughing gleefully.

"An Indian!" repeated Mr. Lindsay, in pretended surprise. "Well, I'll make a bargain. You two run off to the nursery now, and some day I'll take you to the Indian camp."

"Good night, sir!" they both cried, disappearing hand in hand, for the nursery maid was standing at the door awaiting them. As the sound of their retreating footsteps died in the distance, Mr. Lindsay took the letter from his pocket and perused it more slowly and carefully than upon first reading. Then he laid it open upon the table beside him.

"Twenty years since I saw that handwriting—a man can live several lives in twenty years' time.

"He will 'overlook bygones for the sake of our relationship!' So he will—the great Lord Morgan! but it takes two to make a bargain, my Lord. If that little fellow weren't the image of my dead sister, he'd find no room here. But stay!" rising and pacing the room hurriedly, "the boy is not so far wrong in his innocent chatter. It gives me a clue. Why not bring them up together with a view of uniting family fortunes some day: then Charlotte will get back a part, at least, of my sister's fortune, and only one life between them and the title. Bah! it's hardly worth the game, but friendship costs little, and can be lightly disowned upon occasion. I'll do it, for my Charlie's sake! She has a drop more of my blood in her veins than the lad. Confound these self-righteous sons! They make a man's sins haunt him of a lonesome hour. Ellen, Ellen, if I had known when I married you what a prig of a Scotch conscience my son would have—I'd have thought another moment before I leaped. But there! for a true-hearted wife, take a Scotch lassie. She believes in her lover to the end. That speculation! how the thought makes me shiver. Every cent of her money invested! If it fail, we are beggared, unless—ah, that *unless!* what a road it opens before me. I shall not be beggared while that chance remains.

"My veins are on fire to-night. How many hours yet until I can hear?"—takes out his watch and looks at it intently. "This time two nights hence, Edward Lindsay, be prepared!" Walking toward the table, he filled the tumbler with the liquid from the decanter, and swallowed hastily the fiery draught. At this moment, the door opened, and there stood before him unannounced a tall youth, so unlike the older man in appearance that none would have suspected him of being the only son of the household had not his first words betrayed him.

"Father, you desired to see me to-night?"

As he spoke the young man looked steadily toward his father, and there was in his manner that blending of quiet dignity and deference which marks the son of gentle birth and breeding. Douglas Graeme Lindsay's was what might be termed a dark countenance, the sallow complexion, heavy black brows in keeping with the raven hued locks, close cut to the head; the eyes, a somewhat cold gray, shaded by black lashes, and the slightly compressed lips betokening will power.

"Be seated, Douglas," said Mr. Lindsay, peremptorily.

The young man sat down in a chair facing his father..

"Have you come to any decision yet as to the matter we discussed last week? I have been waiting for you to come to me to announce yourself prepared to take the position offered you. It is absurd to delay longer with such an opening before you. An only son should wish to follow his father's trade."

An ominous flash swept the gray eyes of the younger man. He replied with forced composure.

"I have made my decision, as you are aware, sir. I wish to study a profession, and am ready to apply myself as soon as the means are forthcoming."

"And I'll not have my son become a ranting priest! Not a single farthing will I invest in such an enterprise. You may beg your way through some theological school—there'll be plenty of pious company for you, I warrant."

The young man arose, steadying himself by placing one hand upon a chair.

"I would not desire to enter the ministry without your consent; but surely my mother's wishes count for something, and she will provide for my education from her own private means."

"She will, will she!" cried Mr. Lindsay, with an ugly leer. "When your mother agrees to spend money on you contrary to my wishes, you will kindly allow her to make the announcement in person. Meanwhile, until you are of age, you will act under my direction and accept the position referred to without further question."

"As you please, sir," answered the son, indifferently, "but," he added in a voice of subdued intensity, "I shall be of age in a year's time." So saying, he left the room quickly.

"The young rascal means something by those last words," mused the father, resuming his interrupted reading. "But trust me to checkmate him before the year is out."

[To be continued.]

The Family Fireside

THE MILKY WAY.

At evening time in the shadows grey,
Who spills the milk on the milky way—
Who spills the milk?

The shepherd maids who live in the sky,
And feed their flocks in the pastures high.

With milking pails in the gray mists damp,
They each go forth with a lighted lamp,
With lithesome tread they gaily trip—
A smile and a song on each pretty lip.

"Oh haste! make haste! the dawn comes soon,
The cheese is to make for the man in the moon,
He is watching now from his crescent rim,
'Tis milking time—and the cream is to skim!"

Laughing and singing they all go by,
The shepherd maids to the pastures high—
Anon they return—the pails o'erflow,
The path gleams white in the lamp-light glow.

White with the dripping, milky foam,
That spills from the pails as the maids go home.

Thus tripping along, all blithe and gay,
The path is indeed a milky way,
With their lamps alight they merrily sing,
To time of the song their pails they swing.

"Oh haste! make haste! for the dawn comes soon,
The cheese is to make for the man in the moon,
He is watching now from his crescent rim—
The milk is to strain—the cream to skim."

Margaret Dooris.

THY MOTHER, EUNICE.

"How glad you must have been to leave those people, and come to live with mamma and us," remarked a little boy, patronizingly, to his father, after hearing that gentleman descant upon the privations and rought treatment he had experienced in early life.

The head of the house, as recognized by the butcher, the baker, and the candlestick-maker, is, of course, the *pater familias,* but in the nursery it is this individual's better half who unites in herself the legislative, judicial, and executive functions of home government. Mamma is the maker of those oral laws which have all the weight of printed statutes; from mamma's judicial sentences there is no appeal to a higher court; mamma's slipper—well, if young offenders think privately it doesn't hurt much, they are too loyal, or too diplomatic perhaps, ever to air such an opinion. The woman who brings children into the world has a terrifying mightiness thrust upon her from the fact that, in the eyes of these children, whatever she does is right, whatever she says is the thing that ought to be said.

"When I was a young girl," said a woman whose face had never been her fortune, "I used to comfort myself with the reflection that, should I ever become a mother, my children would think me pretty if nobody else did. Great was my disappointment, some years later, when my little girl, patting me on the cheek, remarked: 'You aren't pretty, much, mamma, but you are mighty sweet.'"

Love, even childish love, cannot long remain blind to pale eyes and wide mouths, but it is loyally blind to mental and moral defects, it is so ready to place any variety of mamma in the Chair of Ethics in the home university, that it is one of the strangest things in life that, in so many cases, there is not steadier effort made to live up to the position.

"Whatever mamma says is so, even if it isn't so," observed a loyal little fellow, still clinging desperately to the doctrine of maternal infallibility. Later in life, perhaps, he read enviously

of young Timothy who, we may take it, was not only grounded in the Scriptures by his mother, Eunice, but in ethics as well, and as regards the latter not only by precept but by example.

In Oriental countries woman is at worst, a harmless animal. If it be true the Persian boast that Persian boys are taught to speak the truth, such teaching is imparted by fathers and tutors. The pretty, black-eyed, veiled creature who spends her life in a pile of silk cushions, neither makes her son nor mars him. If she tells untruths, well so, perhaps, does the gazelle; although this fact may not be ascertained till we learn the language of our quadruped cousins. To be beautiful and to keep the seventh Commandment make up the whole duty of the soulless toy whom the Persian boy calls mother.

In the land of Bibles the mother *must* be a factor for good or evil. If, like Timothy's mother, she uses her influence for good, who can say that such influence will not outlast all of earth's granite and marble? If she ignores those duties which distinguish the mother with a soul from the mother without one, she is her children's worst enemy.

THE MAN OF UZ AND THE MAN OF ABBOTSFORD.

By ROLAND RINGWALT.

EVERY critic is baffled by the Book of Job, the book which resists every effort to define its age or local conditions, the book which asks all those questions which sorrowing hearts can never answer. If Job is a historical work, it is the history of the grandest struggle, save the temptation in the wilderness, the world ever saw. If it is an allegory, it is an allegory second only to the parables of Him who spake as never man spake.

The terrible convulsions of nature, the earthquake that rends Charleston, the flood that sweeps over Johnstown, the awful cloudburst and the vomiting volcano are modern commentaries on the ancient text. Dispatch after dispatch flashes the news of catastrophe, even as the messengers rushed in this one telling that the Sabeans had taken the oxen and the asses; his fellow that the lightning had burned the sheep; the next that the Chaldeans had stolen the camels; all three lamenting the deaths of the servants; and the fourth bringing the news of the mighty wind which had smitten the house and killed the children. After poverty and bereavement came a lothsome disease, and Job, the bankrupt and the childless, was the taunt of the ruffian, the target of the curiosity seeker, and the object of impertinent pity. With his brain reeling and his heart on fire, he asked his great question, "Shall we receive good at the hand of God, and shall we not receive evil?"

It is a question that ought to be written on every conscience. A well-ordered school room may be under such discipline that reward and punishment seem to follow as naturally as the strokes of the pendulum. But in mature life there are unnumbered contradictions, we receive kindnesses from strangers, ingratitude from supposed friends, sweet and bitter draughts are pressed to our lips, and we cannot always see that there is any law of cause and effect. If the virtuous apprentice has his wages raised, or the idle apprentice brings himself to shame, one can see the reason of the success or the failure; but life does not always mete out results as directly and logically as Hogarth's pictures. Job knew, as every man of experience knows, that life is full of joys and sorrows which are not the consequence of good or bad conduct. For some mysterious reason, he had been blessed above others, his live-stock had thriven, his servants were many, and he was the greatest of the men of the East. Now darkness followed the light, one blow after another came upon him, and he could only ask "Shall we receive good at the hand of God, and shall we not receive evil?"

Of all the men who have written books probably no one enjoyed his work better than Sir Walter Scott. It is true that he was not fond of practicing law, but he was fond of legal society, and out of the reports of famous trials he gathered the material for many a chapter. He found youthful pleasure in translating German poetry; in riper years he collected the ballads of the border; he edited Dryden, which gave him raw material for "Woodstock" and "Peveril of the Peak"; he edited Swift, which gave him a better grasp of everything between the days of Temple and the days of Chatham; he won fame as a poet; and then he began those novels which placed him with Homer and Shakespeare. Even the sicknesses of his boyhood were partial delights as they gave him leisure for his old songs and his ruined towers. His prime was that of a man who was generously paid for doing the work he liked to do; he could buy new acres whenever a tempting prospect caught his eye; he was able to indulge his hunger for old books and mediæval armor; he could gather around him the flower of three kingdoms (for verily the man who was the friend of Bishop Barrington, the Duke of Buccleuch, and Maria Edgworth, needed no letters to good society), and more than all, he could make every poor tenant and every day laborer bless the name of the laird of Abbotsford. When the chill of bankruptcy came to break the fever of extravagance, Sir Walter knew that the crash was one that would tax his brain and body. Christmas time brought its dreadful anxieties, and mental suffering was followed by a severe attack of gravel. The brave old man wrote in his diary, "I cannot expect that the first will be the last visit of this cruel complaint; but shall we receive good at the hand of God, and shall we not receive evil?"

Other references in the diary show that Job's great question sounded in Sir Walter's ears as the pibroch in the ears of a Highland warrior. Lapses of memory and nervous troubles made Scott fear that his mind was weakening, a fear that was ultimately verified. The man who had helped so many poor creatures, received a grateful letter from a poor old harper who wanted to lend Sir Walter the little savings of his lifetime. Lady Scott's health was failing; his daughter Anne became ill, but the worried husband and father toiled on, grinding out his daily chapter of "Woodstock." He who had dined with the king received word from some of his creditors that if he went to England to consult books of reference they would not arrest him for debt. The bright little grandson grew more delicate, and Scott writes "I fear, I fear." Lady Scott died, and in less than four months a remarkable person wrote offering to arrange for Sir Walter's marriage to a lady of rank and fortune. This roused the old lion, and brought out a violent expression of wrath; but in the main the diary shows the patient sufferer, the hard worker, who never forgets the night that cometh.

Seasons rolled on, and found the widowed husband and the anxious father still at his desk, with cramp in his stomach and chilblains on his fingers. Bodily pain, dread forebodings, great and small afflictions came thick upon him. Scott knew that he was the most celebrated bankrupt in the world, his common-sense reminded him of errors of judgment, and he was perfectly conscious that the gossips in the ball-rooms and the clerks in the brokers' offices had exaggerated his blunders. As lawyer, sheriff, politician, man of letters, traveler, and landed proprietor, he was known to everbody, and his misfortunes aroused that curiosity which is worse than open insult. Job was the song and by-word for the children of fools and base men. The laird of the most famous house that ever belonged to a British subject lived in it on sufferance, and kept his library because his creditors permitted him to do so.

At last the Divine voice sounded from the whirlwind, and the brave man of the East rose above his pains and received twice as much as he had before. The brave Scotchman toiled like a galley-slave, and if he died in debt his copyrights paid the last shilling. It would be hard to find two men who walked in brighter sunshine and in deeper darkness than the man of Uz and the man of Abbotsford. Scott wrote two sermons to help an unhappy divinity student. His life is a great sermon on Job's question, "Shall we receive good at the hand of God, and shall we not receive evil?"

THE GIFT OF TIME.

The years bring wisdom, though at times
Their discipline is hard to bear;
Relief through death may often seem
The only answer to our prayer.
Yet certain blessing shall descend
On those who bide in faith and trust;
More clearly shall the light of time
Reveal the truth that God is just.

A calmer judgment, humbler mind,
And wider hope, the years will bring;
While charity, the bond of peace,
From deeper founts of grace will spring.
For sins and errors of the past
New consecration shall atone.
Till with perfected life we tread
The sea of glass before the Throne.

BESSIE BLAND.

THE PROBLEM of life is to make the ideal real, and convert the divine at the summit of the mountain into the human at its base.—*Charles H. Parkhurst.*

Church Kalendar.

June 1—Whitsun Monday.
" 2—Whitsun Tuesday.
" 3—Wednesday. Ember Day. Fast.
" 5—Friday. Ember Day. Fast.
" 6—Saturday. Ember Day. Fast.
" 7—Trinity Sunday.
" 11—Thursday. St. Barnabas, Apostle.
" 12—Friday. Fast.
" 14—First Sunday after Trinity.
" 19—Friday. Fast.
" 21—Second Sunday after Trinity.
" 24—Wednesday. Nativity St. John Baptist.
" 26—Friday. Fast.
" 28—Third Sunday after Trinity.
" 29—Monday. St. Peter, Apostle.

KALENDAR OF COMING EVENTS.

June 9—Conv., Central New York, Connecticut.
" 10—Conv., Asheville, Marquette, North Carolina.
" 16—Conv., Newark, Spokane.
" 17—Conv., Duluth, Vermont.
" 21—Conv., Montana.
" 25—Conv., Oregon.

Personal Mention.

THE Rev. M. C. ANDREWS has resigned the rectorship of St. Paul's Church, Oshkosh, Wis.

THE Rev. HENRY L. BADGER has resigned the charge of St. John's Church, Olympia, Wash., to accept that of St. Paul's Church, Pomona, Cal., to begin on the First Sunday after Trinity.

THE address of the Rev. JAMES A. BAYNTON of St. Paul's Church, Plymouth, Wis., until Sept. 1st is Picquetberg, Cannard's Grove, Shepton Mallet, England.

THE Rev. ROBERT BENEDICT, who has been acting as priest-in-charge of St. Luke's Church, Evanston, Ill., during the absence of the rector, the Rev. D. F. Smith, since December 1st, has been elected curate and been transferred to the Diocese of Chicago. His address is 711 Madison St., Evanston.

THE Rev. E. H. BENSON of the Diocese of California has been appointed priest in charge of the City Mission Chapel of the Messiah, New York.

THE Rev. PAUL BIRDSALL has resigned the rectorship of Grace Church, Albany, N. Y.

THE Rev. EDWARD BORNCAMP, curate at Trinity Church, Boston, has accepted a call to the rectorship of St. Paul's Church, Winona, Minn., to date from Sept. 1st.

THE address of the Rev. W. H. BOWERS is changed from Philadelphia, Pa., to 1744 Ferry Ave., Camden, N. J.

THE Rev. H. NORWOOD BOWNE, Secretary of Convocation for the Missionary District of Spokane, assumed charge of St. Luke's Church, Coeur d'Alene City, Idaho, on June 1st. Address accordingly.

THE Rev. A. W. CORNELL has resigned charge of Grace Church, Linden, and entered upon the rectorship of Christ Church, Middletown, New Jersey.

THE Rev. A. HARPER, for three years last past rector of Trinity Church, Cedar Rapids, Neb., has tendered his resignation to accept an appointment to St. Peter's Church, Neligh, Nebraska.

THE address of the Rev. H. NORMAN HARRISON is changed from Elk Rapids, to 38 Fifteenth St., Detroit, Mich.

THE Rev. and Mrs. JOHN HENRY HOPKINS of Epiphany Church, Chicago, sail for Antwerp on June 6th, on the Red Star steamer *Kroonland*, to be absent until Sept. 1st., most of their time being spent in the British Isles. Their address will be Care the American Express Co., 3 Waterloo Place, London, England.

THE Rev. SCOTT KIDDER, for the past few months curate at St. John's Church, Providence, has accepted a call to become rector of St. Philip's Church, Crompton, R. I.

THE Rev. A. H. LOCKE has resigned the rectorship of Trinity Church, Hudson, to accept that of St. John's Church, Grosse Ile, Mich., where he will take duty about June 15th.

THE Rev. FREDERICK LUKE, formerly in charge of the Church of the Advent, Chicago, Ill., has been appointed rector of Grace Church, Menominee, Mich., and entered upon his duties on May 24th.

THE Rev. PERCIVAL MCINTIRE, late rector of the Church of the Redeemer, Chicago, Ill., has been appointed priest in charge of St. Stephen's Mission, Woodlawn, and St. George's Mission, Williamsbridge, New York City, under control of the Archdeaconry of New York.

THE Rev. C. A. MEADER has resigned his charge as rector of St. Andrew's Church, Phoenix, R. I., to accept that of St. John's Church, Taunton, Mass.

THE Rev. LAWRENCE B. RIDGLEY, late of Wuchang, China, has assumed the rectorship of St. John's Church, Los Angeles, Calif.

THE Rev. VINCENT RUSSELL of New York has become rector of St. Thomas' Church, Methuen, Mass.

THE Rev. ERNEST B. STREATOR of Ocean Park, Calif., has accepted a position as assistant priest, St. Paul's parish, San Diego, Calif.

THE address of the Rev. ALBERT WATKINS is changed from Springfield, Mo., to Parsons, Kan.

THE address of the Rev. Dr. F. C. H. WENDEL is changed to 3 Shipley Street, near Forest Parkway, Woodhaven, Long Island, N. Y. He is in temporary charge of San Salvatore mission, New York.

THE Rev. PELHAM WILLIAMS, D.D., having resigned the chaplaincy at the House of Mercy, Inwood, N. Y., may be addressed after June 15th at Greenbush, Mass.

DIED.

MCMILLAN.—Entered into rest, at Troy, N. Y., on the evening of Monday, May 4th, 1903, ELIZABETH, widow of the late Alexander MCMILLAN, in her 81st year.

MOORE.—In New York City, on May 4th, JAMES AMORY MOORE, son of the late John L. and Martha Burtis (Amory) Moore, entered into life.

SANSOM.—Died on Tuesday morning, May 19th, at Vicksburg, Miss., the Rev. HENRY SANSOM, D.D., rector of Christ Church, aged 82 years.

WORTHINGTON.—Entered into rest, at Oak Park, Ill., May 23, 1903, ROBERT SEARING WORTHINGTON, aged 73 years. Funeral was held at Grace Church, Oak Park. Burial at Summit, Wis.

ORDINATIONS.

Deacons.

NEBRASKA.—At Bancroft, Neb., May 5th, by the Bishop Coadjutor, GEORGE W. PALMER, M.D., to the diaconate. Dr. Palmer was formerly a Baptist minister, but resigned that ministry in 1889 and has practised medicine since then. For more than a year past he has had charge of Bancroft and other missions.

MEMORIAL.

REV. REEVE HOBBIE.

At a meeting of the clergy attending the funeral of the Reverend REEVE HOBBIE, late Rector of Saint Philip's Church, Newark, N. J., held in Grace Church Parish House, Newark, the undersigned were appointed to draft the following expression of their esteem and regard.

We recall, with singular pleasure, the life and character of our deceased brother as of one who combined, in a rare degree, the two elements which make a strong and noble personality—an intense devotion to the Truth, and a generous love for those whom he would have come to the Truth as he saw and learned it.

The former of these two elements made our brother faithful and unselfish in his work as a priest and a pastor, even after long-failing health might have seemed his excuse for giving up his ministry to and for others.

The latter element went far to disarm the narrowness that thinks definiteness of belief and clearness of doctrinal expression incompatible with true breath of vision and genial warmth of heart.

One of our number said he was indeed "without guile."

We would all say in addition, that we admire him for his unswerving loyalty to his Faith and that we love him for the love he had for us.

Our hearty prayer is for his eternal rest and peace in the light of Christ whom he loved and served.

We offer our most sincere sympathy to his family and to his people, in the hope that they may be comforted in this sorrow by the remembrance of a life, which, dear as it has been to us his brother clergy, must have been many times dearer to them.

JOHN S. MILLER,
HENRY P. SCRATCHLEY,
FRANK B. REAZOR.

Newark, N. J., May 15, 1903.

SISTER MARY.

EXTRACTS FROM THE MINUTES OF A MEETING OF THE TRUSTEES OF THE HOUSE OF MERCY, HELD AT INWOOD, MAY 14, 1903.

The trustees of the House of Mercy put on record this minute relating to the death of Sister Mary, who has been for the past thirty-five years in charge of that institution. She departed this life on Easter Day, April 12th, universally beloved, honored, and lamented. The record of her services is part of the history of the House almost from its foundation in 1854.

Sister Mary was the last of the five women who were received, by Bishop Horatio Potter, on the Feast of the Purification, 1865, and organized under the title of the Sisterhood of St. Mary. The names, immortal on the record of the Christian workers in our Church, were Harriet Starr Cannon, Jane C. Haight, Sarah C. Bridge, Mary B. Heartt, and Amelia W. Asten: all these are now at rest. The House of Mercy owes its existence to the indefatigable and devoted Mrs. William Richmond, who, by dint of very hard work and a remarkable influence in the community, acquired a fine old property at the foot of Eighty-sixth Street, fronting on what is now called the Riverside Drive, and easily collected some forty or fifty unfortunates to be converted, if possible, to a decent, orderly, and virtuous life, by the grace of Christ and under the influences of the Church. But Mrs. Richmond, incessantly and successfully engaged in raising the means to carry on the enterprise, had no time left for its internal management, and things were falling into a state of disorder and confusion, when Sister Harriet and her companions were invited, by her, to take charge of the House. That was in September, 1863, and since that day it has been under the care of the Sisters. In the nomination by Mrs. Richmond the trustees concurred; and never have trustees acted more wisely, or been more clearly justified by the event.

For five years the House of Mercy was under the charge of Sister Jane, whose failing health had ever induced her to lean much on Sister Mary, until her death on St. James' Day, July 25, 1868. Then Sister Mary, thus prepared for her duties, and having approved herself in their discharge, was appointed superintendent, which office she held until the day of her departure, less than a month ago.

Of the life work of that admirable woman, God knows much more than man. But what we know of it is sufficient to produce an impression rarely made by the example of one of our own companions in work and labor of love in this uneasy world and illusive society. No task is more difficult than that of the reclamation of the fallen; it is difficult in the case of penitents, where the light has not been quite extinguished, and some will to coöperate with effort in their behalf exists; but it is nearly hopeless in the instance of those who are not penitent, and do not wish to be reformed, but regard themselves as prisoners shut out from a life which they prefer and under a duress against which they rebel. Sister Mary could not have accomplished what she did, had she not been what she was: A woman of personal sanctity, entirely devoted to God, full of faith in the Gospel of our Lord Jesus Christ, as containing the medicines whereby all the diseases of the soul may be healed; a woman of good judgment, of tact, and personal power; a wise administrator; unwearied, untiring, never daunted, though often no doubt cast down; one in whom gifts of nature were hallowed, and increased tenfold by gifts of grace. To say that she came, from time to time, through deep waters, is but to allude to trials which no lover of Christ and lost souls can escape in the battle for the right, the good, and the true. But in every trial, in perplexities, in distresses, whatever they may have been, she always came out triumphant, though never ceas-

ing to ascribe to the Lord whatever appeared to others to have won His praise.

This Board owes more than can be told to the Community of St. Mary, for lending them the invaluable services of one of their founders, and cannot sufficiently lament the loss sustained by her passage from these earthly scenes.

Attest:

CHARLES A. SCHERMERHORN,
Secretary.

OFFICIAL.

DIOCESE OF QUINCY.

The Standing Committee of the Diocese has organized by electing the Very Rev. Dean Moore of Quincy, President, and the Rev. F. H. Burrell, Secretary. All communications should be addressed to the Rev. Dr. Burrell, Moline, Ill.

THE MISERICORDIA OR GUILD OF MERCY.

This Guild, organized A. D. 1889, under the approval of the Presiding Bishop, is about to be re-organized.

No accurate Roll of Chaplains or Lay Members having been preserved, all such are requested to send their names and date of admission to the Secretary General, to whom all communications respecting the Guild should in future be addressed.

S. ANDREW CHAPMAN,
Sec. Gen. Misericordia,
St. Stephen's College, Annandale, N. Y.

WANTED.

POSITIONS OFFERED.

WANTED.—For summer months or permanently, young lady as mother's help in priest's family in suburbs of Chicago. X, THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIR LEADER for mixed surpliced choir in city of 15,000. Salary fair, with splendid opportunity for teaching. Address, TRINITY CHURCH, Alpena, Mich.

POSITIONS WANTED.

GOVERNESS.—Highly recommended English governess seeks home for summer holidays; excellent sewer, packer, traveller; bright with children; salary, expenses paid; best references. Address, TEACHER, Gladstone, Michigan.

ORGANIST.—English organist and choirmaster recently arrived desires Church position. Seven years in last church. Good player and boy trainer. Fellow of the Society of Art and Science, London. Address 2811 Davenport St., Omaha.

ORGANIST.—Young lady organist and choir director desires Church position Sept. 1st. Experienced with boy choir. Terms reasonable. Apply, L. D. A., THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, experienced and successful, desires a position. Best of references, etc. Good organ and choir with field for an earnest Church musician. Address, "AMBROSE," care THE LIVING CHURCH, Milwaukee.

WANTED.—Sunday duty in or near Chicago, during the month of July. Apply, PRIEST, care THE LIVING CHURCH, Milwaukee.

WANTED.—Exchange of parish work for a few weeks with seashore or mountain parish. Address, "EXCHANGE," Room 1504, 31 Union Square, New York City.

HIGHLY recommended English governess seeks home for summer holidays; excellent sewer, packer, traveller; bright with children; salary, expenses paid; best references. MISS RICHARDSON, Gladstone, Michigan.

TO BOARD CHILDREN.

WANTED.—To board for summer or longer, two or three young children by a lady at her country home. References exchanged. Address MRS. M. R. A., THE LIVING CHURCH, Milwaukee.

HOME FOR AN INVALID.

FOR A NERVOUS INVALID.—Select home in a most desirable location. Healthful atmosphere. In a beautiful suburb of Boston. Home comforts. Experienced attendance. Highest references. Address, S. L. EATON, M.D., Newton Highlands, Mass.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, 229 Railroad Ave., Mount Vernon, N. Y.

NEW YORK SHOPPING.

REFERENCES. Miss E. A. CUMMINS, 76 Third Place, Brooklyn, N. Y.

INFORMATION BUREAU

As there are frequent inquiries addressed to THE LIVING CHURCH with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago."

RETREATS

A RETREAT for priests will be given by the Rt. Rev. the Bishop of Fond du Lac at St. Elizabeth's Church, Philadelphia, in October. The date will be announced later. Application to be made to the Rev. W. N. McClellan, 1606 Mifflin St., Philadelphia, Pa.

THE annual Retreat for Associates and Ladies at Kemper Hall, Kenosha, Wis., will begin with Vespers, on Tuesday, June 16th, and close with the Holy Eucharist on Saturday, June 20th. The conductor, the Rt. Rev. R. H. Weller, Bishop Coadjutor of Fond du Lac. Ladies desiring to attend will please notify the SISTER SUPERIOR.

CHURCHMEN—LAITY—MEN AND WOMEN.

GENERAL CLERGY RELIEF FUND.

Before the summer think of this.

We can place your names upon a roll of honor and of grateful remembrance unequaled.

Nearly $30,000 received in two months represents a list of prominent names. *"Clara et venerabile nomina."*

You can make a large gift for the pensioning of the old clergy and their widows and orphans by an easy method of payment.

May we explain this privilege and opportunity? A plan is now in operation by which you can make systematic, small annual deposits. They can be accumulated and compounded at a high rate of interest for a specified term, and thus you can secure a large gift for the capital fund.

The grateful prayers and appreciation of these "Households of Faith," extending down through the long years, are not to be despised in any estimate of life's greatest blessings and opportunities.

Most men are prospering in business as never before, but clerical salaries are not enlarged, yet it takes $1,100 to do what $700 did four years ago. The Church must provide for the rainy day of her self-sacrificing workers. We are doing the best we can for nearly 400. We are compelled to think and plan at all seasons. There is no vacation from needs. Write us.

The GENERAL CLERGY RELIEF FUND, Rev. Alfred J. P. McClure, Assistant Treasurer and Financial Agent, The Church House, 12th and Walnut Streets, Philadelphia.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

ACKNOWLEDGMENTS.

PORTO RICAN EQUIPMENT FUND.

The Rt. Rev. James H. Van Buren, S.T.D., Missionary Bishop of Porto Rico, begs to acknowledge with thanks the receipt of the following additional gifts to the fund: Grace Church, Brooklyn Heights, $100; Missionary Relief Society, Trinity Chapel, New York, $50; Mrs. G. A. Babcock, $100; Mrs. W. A. Leonard, $100; "Friends," Woman's Auxiliary, Ohio, $33.50.

Total amount to date, $8,940.66. Amount needed to complete the fund, $21,059.34.

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

The Lives and Legends of The English Saints. Being the Bampton Lectures preached before the University of Oxford in the year 1903. By Wm. Holden Hutton, B.D., Fellow, Tutor, and Precentor of St. John's College, Oxford, Examining Chaplain to the Bishop of Ely.

THE MACMILLAN CO. (Through A. C. McClurg. & Co.)

A Fight for the City. By Alfred Hodder, author of *The New Americans, The Adversaries of the Sceptic,* etc. Price, $1.50 net.

The Drama of the Apocalypse. In relation to the Literary and Political Circumstances of its Time. By Frederic Palmer, author of *Studies in Theologic Definition.* Price, $1.25 net.

FUNK & WAGNALLS CO. New York.

On the Trail of Moses. A Series of Revival Sermons. By the Rev. Louis A. Banks, D.D., author of *Christ and His Friends, The Unexpected Christ,* etc., etc. Price, $1.20 net.

THOMAS NELSON & SONS. New York.

Christian Worship. Its Origin and Evolution. A Study of the Latin Liturgy up to the time of Charlemagne. By Mgr. L. Duchesne. Translated from the third French edition by M. L. McClure.

J. F. TAYLOR & CO. New York.

Hereward the Wake. Last of the English. By Charles Kingsley. With introduction by Maurice Kingsley. In two volumes.

Thyra Varrick. A Love Story. By Amelia E. Barr, author of *Trinity Bells, The Bow of Orange Ribbon,* etc. Illustrated by Lee W. Zeigler. Price, $1.50.

LITTLE, BROWN & CO. Boston.

The Seige of Youth. By Frances Charles, author of *In the Country God Forgot.* Illustrated by Harry E. Townsend. Price, $1.50.

The Dominant Strain. By Anna Chapin Ray, author of *Teddy, Her Book, Each Life Unfilled,* etc. Illustrated by Harry C. Edwards. Price, $1.50.

Love Thrives in War. A Romance of the Frontier in 1812. By Mary C. Crowley, author of *A Daughter of New France,* and *The Heroine of the Strait.* Illustrated by Clyde O. De Land. Price, $1.50.

PAMPHLETS.

The Utility of an Academic or Classical Education for Young Men who have to earn their own Living and who Expect to Pursue a Commercial Life. An Investigation. By R. T. Crane. Second edition. Chicago: Crane Co.

Register of the Academy of the Protestant Episcopal Church in Philadelphia, for 1902-1903.

BOOKLETS.

Preacher's Calendar. Published by Current Anecdotes. F. M. Barton, Editor.

The Church at Work

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

Convocation at Springfield Centre.

The Spring Convocation of the Archdeaconry of the Susquehanna was held in St. Mary's Church, Springfield Centre (the Rev. W. A. Masker, Jr., rector), on May 26 and 27. The Bishop of the Diocese dedicated the rectory, which is a memorial to the late Mrs. Pell, who died on Good Friday, 1899, a devoted communicant of the parish. It was erected by her son, Mr. Leslie Pell-Clarke. At the celebration next day the Rev. Ralph Birdsall of Christ Church, Cooperstown, preached the sermon upon The Duty of the Clergy. In the evening the final service was held. Addresses were made by the Rev. Mr. Grout of Delhi, the Rev. Mr. Snow of Schenevus, and the Rev. Mr. Hall of Cherry Valley. The general topic for the evening was, The Missionary Work of the Church.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Woman's Auxiliary—Guild of All Souls—City Notes.

The 19th annual meeting of the Chicago Branch W. A. was held in St. Paul's Church, Kenwood, Thursday, May 28th, and in point of attendance and enthusiasm, was one of the most successful ever held. After service, at which the Rev. Z. B. Phillips was preacher, the President, Mrs. Hopkins, read the message sent to the women of the Chicago Branch by their beloved and absent Bishop. Bishop McLaren dwelt upon the efficacy of prayer, which comes first as a duty, then as a privilege, and lastly as the power that raises one to the elevation of saints. It was voted to send a telegram bearing the greetings and affection of the Chicago Branch to Bishop and Mrs. McLaren at Point Pleasant, N. J. A telegram was likewise received from Mrs. O. V. S. Ward, a former diocesan president, now visiting in Baltimore, containing greetings from the Maryland Branch. The Rev. Herman Page, rector of St. Paul's Church, delivered an address of welcome in the afternoon. He spoke of the fitting consecration of the artistic new altar just put in place that morning. He hoped that the exquisitely carved figures in it appealed to a deeper sense than that of mere aesthetics and suggested the spirit of devotion of the men whom they represent.

The report of the Corresponding Secretary and Treasurer showed that 122 organizations from 81 parishes had contributed $9,838.12 in boxes, $13,562.10 in money, with a balance of $844.49 in the treasury; the total receipts for the year amount to $24,244.81. The contributions of the Junior branches in money alone have been more than $2,000. The President, Mrs. Hopkins, in her annual address, enumerated 89 meetings over which she had presided. Eight new branches have been added to the roster during the year. Mrs. Hopkins chose for the subject of her address, "Sure Reward of Patient but Persistent Effort." Missionary work, she said, was not given to angels to do, but to men, and only through missionary effort could one become a co-worker with his Maker. Mrs. Hopkins announced that the "birthday" money for the United Offering, placed in the alms basins, amounted to $1,210.90. Bishop Anderson prefaced his inspiring address with a tribute of affection to his senior Bishop, kept away by illness. He made a plea for more workers in our diocesan field, already ripe for the harvest; the women to work as deaconesses, the men as missionaries. He urged a wider intelligence in Church matters on the principle that knowledge creates interest, interest begets love, love makes enthusiasm, enthusiasm produces works. Pledges were made by the assembled branches for the Assistant City Missionaries, amounting to $1,654.50; by the Junior branches, amounting to $56 for the Mexican Scholarship, and $64 for the South Dakota Scholarship.

The closing address was delivered by the Rev. W. O. Waters of Grace Church.

The Guild of All Souls will hold its thirtieth annual festival in the Church of the Ascension on the 11th, with a Solemn Eucharist at 11 A. M., at which the Rev. Father Hughson, O.H.C., is to be the preacher. The annual meeting of the organization convenes directly afterwards.

Bishop Anderson went 360 miles North, early Monday morning, for a week's rest and recreation.

On the 22nd ult. Damon E. Cummings, aged 16, son of the Rev. C. A. Cummings, rector of Trinity, Belvidere, was sworn in as a naval cadet at Annapolis. He received his nomination from Congressman Fuller, and is at present enjoying a short furlough. He was educated in the public schools of the place.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Church Consecrated at Los Gatos—S. S. Commission—Notes.

On Saturday, May 23, the Bishop consecrated the new St. Luke's Church, Los Gatos, of which the Rev. Dan Lewis is rector. Archdeacon Emery, Dean F. B. A. Lewis, and the Rev. M. D. Wilson assisted in the services. This church is built on the site of the old church, which was destroyed by fire during the General Convention of 1901. It is in the Mission style of architecture, of stone and iron, and a very delightful building.

The Rev. F. W. Clampett, D.D., and his wife sail about the 1st of June for a two months' trip to Australia, leaving the assistant, the Rev. Clifton Macon, in charge of Trinity Church, San Francisco.

The Rev. R. Heber Newton, D.D., preached the baccalaureate sermon in the memorial church in Stanford University on Sunday, May 24. This is announced as his last public utterance in Stanford, and early in June he returns to New York.

The Sunday School Commission has recently carried through two very successful institutes, one in connection with the meeting of the Convocation of San Jose, at San Mateo, and the other in connection with the meeting of the Convocation of the San Joaquin, at Stockton. At both the Rev. E. L. Parsons stated the work and purpose of the Sunday School Commission. At San Mateo discussion was had on (a) the necessity of grading the schools; (b) the paucity of proper instruction books for the primary grades, and (c) the almost entire absence of adult classes from our Sunday Schools. At Stockton the subjects of discussion were Religion in the Homes, Responsibility of Parents; Missions in the Sunday School; and Sunday School Needs in the Mission Field. The day at Stockton was brought to an end by a most interesting evening lecture on Art and Life, by the Rev. W. N. Guthrie. Unstinted hospitality and most thoughtful discussions were the characteristics of both of these most interesting meetings.

St. Peter's Church, San Francisco, is finally free from debt for the first time in the nearly forty years of its checkered existence, and was to be consecrated on Whitsunday. It is the result of many prayers, much work and more self-denial than will ever be known in this world, and the Church throughout the Diocese joins in the joy and happiness of that faithful band. This is the fourth church in San Francisco to be freed from debt since the General Convention.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Anniversary at Darien—Death of Mr. Sturges—Sable B. S. A.

The rector of St. Luke's, Darien, the Rev. Louis French, will, during the summer, complete the fortieth anniversary of his rectorship of the parish.

St. Matthew's, Wilton (the Rev. William E. Hooker, rector), has lately lost, by death, one of the oldest of the communicants, Mrs. Catharine Betts Sturges. She remembered the parish with a legacy of $500 in the disposal of her estate. The church building has just received an interior painting and general renovation, and is greatly improved.

The rector of Grace Church, Saybrook, the Rev. Herbert L. Mitchell, will take, for the change of air, a trip to California and the northern Pacific states. A leave of absence has been granted by the wardens and vestry. Appreciation of the rector's labors is shown by the gift of a purse of $25.

The parish occupies the ground of the historic spot connected with the settlement of Connecticut—the English fort that withstood the Dutch, the tomb of Lady Fenwick, and the site of the beginning of Yale University; and is well known in connection with the so-called Saybrook Platform of the old Standing Order of Congregationalism.

"Oklahoma and the Indian Territory" was the general subject for discussion at the Missions Study Class of the Archdeaconry of Litchfield, held in Trinity Church, Torrington, on May 9th. The subject was divided into many phases, discussed severally by appointed speakers.

The Connecticut Local Assembly B. S. A. will be in session on the 13th and 14th insts., in Hartford, opening with a junior conference in the afternoon of Saturday, June 13th, at the Colt Memorial parish house of the Church

of the Good Shepherd, which will be followed in the afternoon by a business meeting in the church and a devotional service prior to the Eucharist of the following morning, conducted by the Rev. George T. Linsley. The corporate Communion is at 8 on Sunday morning at St. James' Church, and at the later service the annual address to the Brotherhood will be given by the Rev. John T. Huntington. There will be a conference in the afternoon at St. Thomas' Church under the chairmanship of Mr. E. C. McAllister, Travelling Secretary for New England, and a choral evensong in the evening at Christ Church with addresses by the Rev. F. M. Burgess and Mr. McAllister.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Woman's Auxiliary—Conferences at Wilmington.

THE ANNUAL meeting of the Woman's Auxiliary of Delaware was held at Dover, in Christ Church (the Rev. George M. Bond, rector), Thursday, May 28. The Bishop made the address. In the afternoon the Hon. President, Mrs. C. L. McIlvaine, read a paper upon "Pledges versus General Missions."

THE DOCTRINAL CONFERENCES conducted by Fr. Sill, O.H.C., during the past week at St. Michael's Church, Wilmington (Rev. Wm. D. Manross, rector), have been largely attended and most favorably received, even by people not of the Faith.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Rectory for Rhinelander—Perversion of a Priest.

THE CONTRACT for the building of the rectory at Rhinelander has now been let, and this necessary improvement to the church fabric is therefore assured.

IT IS STATED that the Rev. H. O. Riddell, who is canonically connected with the Diocese but without charge and travelling in Europe, has abandoned the Church and made his submission to the Roman See. Mr. Riddell was ordained by the late Bishop Quintard of Tennessee as deacon in 1885 and as priest in 1886.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Church Consecrated at Athens.

ON THE SUNDAY after Ascension, Emmanuel Church, Athens (the Rev. Troy Beatty, rector), was consecrated by Bishop Nelson. The chancel and altar were properly and beautifully decorated with a profusion of Ascension lilies, and the altar was furnished with many and appropriate lights. The Deed of Donation was read by Dr. H. C. White, and the Instrument of Acceptance and Consecration by the rector. Bishop Nelson's sermon was upon "What the Church Stands For."

The consecration of this building marks the consummation of the hopes of the parish for years. Emmanuel parish was organized April 22nd, 1842, during the episcopate of Bishop Elliott. On the 27th of December, 1843, the Legislature granted a charter to the incorporators. The first rector was the Rev. Dr. Stevens, afterwards Bishop of Pennsylvania. The following rectors were, the Rev. Dr. Matthew H. Henderson, Alex. Drysdale, D.D., Edward I. Ingle, D.D., J. C. Davis, D.D., R. M. W. Black, and the present incumbent. The first church building was erected on the corner of Clayton and Lumpkin Streets, and nearly sixty years ago a Service of Consecration was held there, the Certificate of Consecration then given by Bishop Elliott, now hanging in the vestry room of the new church. The old building was abandoned in 1892, and much of the material was used in constructing the chapel adjoining the present structure. The new church was occupied on Oct. 15th, 1900, the parish register showing about 150 communicants, and about the same number in the Sunday School. Since completing the church, which cost about $16,000, the parish has been making a magnificent effort to pay off all indebtedness, the Easter offering of nearly $1,000 completing the attempt. The entire property is valued at $25,000, and includes an acre of land, with room for a rectory, which will soon be built. The vestry has on hand a fund bequeathed by the late A. K. Childs, to complete the porches and start the building of the tower. This will be a memorial to Mr. Childs. The building is of Gothic style, built of Georgia stone, lined with brick. The woodwork is of Georgia pine, polished, and there is no paint in the building. At a cost of about $6,000 the Woman's Guild put in a pipe organ, heater, oak pews, natural wood ceiling, choir stalls, and some of the windows. In the building, beside the font, is a well-built baptistery, where any who desire may be immersed.

IOWA.

T. N. MORRISON, D.D., Bishop.

Dr. Green Resigns.

THE REV. THOS. E. GREEN, D.D., has resigned the rectorship of Grace Church, Cedar Rapids, and will devote the next three years to travel and study, lecturing during a part of the time under the direction of the Redpath Lyceum Bureau of Boston. Dr. Green mentions in his parish paper that during June he will speak at the Commencement exercises of ten of our mid-Western schools and colleges. He will continue his canonical connection with the Diocese of Iowa. The Vestry are making an attempt to raise a sufficient sum of money to pay the entire indebtedness of the parish, so that by Thanksgiving Day, the 15th anniversary of Dr. Green's rectorship, the church may be consecrated as a thank offering to God for the many blessings bestowed upon the parish, and as a fitting testimony of their appreciation for the fifteen years of faithful service rendered the parish by Dr. Green. They have also resolved that in the event of success in this attempt, the resignation be accepted to date only from Nov. 26th, but extending a leave of absence until that date to Dr. Green with the use of the rectory.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

The Corporation.

THE ANNUAL report of the "Corporation for Relief of the Widows and Children of the Clergy of the Protestant Episcopal Church in Maryland" (commonly given in the Diocese the easier title "The Corporation"), shows that during the past year $4,585 has been paid in annuities to the proper beneficiaries of the fund, and that $5,050 has been turned over to them as what we call "gratuities." The assets of "The Corporation" are estimated at more than $350,000. There are 71 members who, after the payment of annual dues for fifteen years, become life members. All clergymen settled in the Diocese of Maryland may become members of "The Corporation," and may continue to be members whether or not they remain in the Diocese. This is one of the oldest, if not the oldest, clergy relief fund in this country.

HOLY INNOCENTS' CHURCH, Baltimore (the Rev. Dr. George W. Dame, rector), has recently purchased a house on the corner opposite the church and has just opened it as a guild house for the neighborhood. Bishop Paret and several of the clergy of the city were present for the formal beginning of this new enterprise.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Requiem Celebration at the Advent—Brotherhood Local Council—Rectory Robbed—Notes.

THE FIRST anninversary of the death of the Rev. William B. Frisby, D.D., falling on Saturday, June 6th, will be remembered at the Church of the Advent, Boston, with a requiem celebration at 10:30, at which the sermon will be preached by the Rev. C. T. Whittemore, rector of All Saints' Church, Ashmont.

THE ANNUAL sermon before the members of the Boston Local Council, Brotherhood of St. Andrew, was preached Sunday morning, May 24, in St. Paul's Church, by the Rev. John S. Lindsay, D.D. He recalled the work of St. Paul in his time, and drew from it many examples to follow in the present strenuous times, when leaders need followers and helpers. The business meeting of the Council was held on Saturday evening, and the sermon before the corporate Communion was given by the Rev. J. McGann of Mattapan. There was a special service May 26, in the interests of the Brotherhood, in All Saints', Ashmont, when the Rev. Edward Osborne, S.S.J.E., preached.

THE BISHOP and family have gone abroad for six weeks.

THE RECTORY of Calvary Church, Danvers, was entered by burglars last week. A number of silver pieces were taken, among them being silver souvenir spoons from different parts of the world. While the burglars stole many valuable articles, they overlooked the rector's purse, which contained a large sum of money, and its loss would have been greater than that of the articles taken.

THE WILL of C. J. Addy leaves a bequest of $100 to St. Paul's Church, Malden.

THE REV. DR. CHAMBRE, after fifteen years' service as head of the Massachusetts Church Union, has resigned, and the Rev. Morton Stone of Taunton has been elected to his place.

THE REV. DR. POTT of China and the Rev. H. Forrester of Mexico described the needs of their respective work before the Monday Clericus at the Diocesan House, May 25. This was the last meeting of the year, and the Rev. F. B. Allen was elected chairman for October.

THE REV. A. B. SHIELDS of the Church of the Redeemer, Boston, has sailed for Europe, where he will study art during his vacation.

THE ENLARGEMENT of Epiphany Church, Walpole, has begun. A large chancel will be added, and a guild room built at the side of the present edifice. The seating capacity of the church will be increased, and a reredos of carved oak has been planned for the improved chancel. Towards this expense, the money has already been raised with the exception of a few hundred dollars.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Death of John Montgomery Smith—Mission at Mauston.

THE PARISH at Mineral Point is bereaved in the death of Mr. John Montgomery Smith, for many years a vestryman of the parish. Mr. Smith came to Wisconsin from Philadelphia in 1837. He was a great-grandson of the Rev. Dr. Wm. Smith, once Provost of the University of Pennsylvania. Mr. Smith was distinguished as a historian of Wisconsin territory. He was prominent in the Democratic party in Wisconsin, and in political life generally. The burial service was held at Trinity Church, the Rev. March Chase officiating. Prior to the service, the body lay in state in the church and was viewed by a large number of friends of the deceased.

Archdeacon Webber held a six-day mission in St. John's parish (Rev. H. C. Boissier, rector), Mauston, from May 19 to 24 inclusive. Three services were held each day. On Friday a special address was given at the afternoon service to the teachers and pupils of the High School, while at the evening service, the missioner gave his famous sermon-lecture on the Passion Play. The chief feature of the mission was its intensity rather than its extensiveness; and as a direct result, several adults offered themselves for Holy Baptism and Confirmation, among whom was an attorney, two prominent business men, and several young people of both sexes. The mission has stirred the parish to its depths, and its effect has every promise of being lasting.

MISSISSIPPI.

Death of Rev. Dr. Sansom.

The death of the Rev. Henry Sansom, D.D., one of the senior clergy of the Diocese and rector of Christ Church, Vicksburg, occurred at his home in that city, on May 19th, at the age of 82 years. Dr. Sansom was born in England, March 25, 1821, and came to this country in 1840 to find a change of climate, which it was rightly hoped would benefit his health. Here his education was completed, and he was ordained deacon by Bishop Alonzo Potter in St. Peter's Church, New York, April 16, 1848, and became one of the early missionaries of the Church in Texas. There he was advanced to the priesthood by Bishop Freeman, Jan. 14, 1849, and becoming rector of Christ Church, Houston, remained there until 1853, when he succeeded to the rectorship of Grace Church, Canton, Mississippi. From 1861 till 1865 he was rector of Christ Church, Mobile, Ala., and at Advent of the latter year entered upon his last rectorship at Christ Church, Vicksburg, which position he held for nearly 40 years. During 32 of these years he was a member of the Standing Committee and President of that body for fourteen years. He was deputy to General Convention in 1857, was deputy to the General Council of the Church in the Confederate States during the war, resumed his seat in General Convention in 1868 and continuously thereafter until 1902. His ministry has been singularly blessed with results, and the people of the parish and of the city in general are greatly bereaved at his death. The burial service on the Thursday following his death, was attended by so large a number that the church could not hold them all. The vestries of the two parishes in Vicksburg, many city and county officials, the denominational ministers of the city, and many of the clergy of the Diocese, including the Ven. Archdeacon Harris, had places in the procession that entered the church. The vestry of Christ Church acted as pall bearers, and the burial office was taken by the Rev. Messrs. Hinton and Whitaker, while at the grave the Rev. Messrs. Caper, Dakin, and Boberg officiated.

NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, D.D., Bp. Coadj.

Woman's Auxiliary—Dinner to the Council—Notes.

The annual meeting of the Woman's Auxiliary began with a celebration of the Holy Communion in Trinity Cathedral, Tuesday morning, May 19th. Bishop Williams was celebrant, assisted by the Rev. Robert E. L. Craig. It was the most largely attended annual meeting in the history of the Diocese, 80 delegates receiving at this service. A business session was held in the chapel at the close of the service. The address of the retiring President, Mrs. Albert Noe, recited the story of a good year's work, which was borne out by the reports of the Secretary, Mrs. J. G. Floyd, and the Treasurer, Mrs. W. G. Sloane. Mrs. Arthur L. Williams, who has charge of the Junior Auxiliary, was able to report encouraging progress in this branch.

The afternoon was devoted to an enthusiastic missionary meeting, at which addresses were made by Bishop Williams, the Rev. T. J. Mackay of All Saints', Omaha, the Rev. Benjamin J. Fitz of St. Luke's, Lincoln, and Miss Lulu Higgins. The address of the latter was peculiarly interesting. At 4 o'clock there was a successful and interesting meeting of the Juniors, with brief addresses by Mrs. A. L. Williams, Miss Higgins, and the Rev. F. S. White, of St. Andrew's, Omaha. Pledges were made at this meeting towards a scholarship for an African boy. The Juniors of Nebraska are now providing for the education of a little Chinese girl and an African boy.

The officers elected for the ensuing year are: President, Mrs. J. G. Floyd, Omaha; First Vice President, Mrs. A. L. Williams, Omaha; Second Vice President, Mrs. S. S. Fales, Ashland; Third Vice President, Mrs. Frankish, Lincoln; Fourth Vice President, Miss Jean Morton, Nebraska City; Secretary, Mrs. Cheetwood Hamilton, Omaha; Treasurer, Mrs. W. G. Sloane, South Omaha; Treasurer of the United Offering, Miss Jessie Royce, Omaha; and Secretary of the Juniors, Miss Helen Cady, Omaha.

In the evening Bishop and Mrs. Williams gave an informal reception for the Church people of the city and Diocese.

Wednesday evening, May 20th, a dinner was given for the clergy and lay delegates to the Council of the Diocese by the Churchmen of Omaha at the Millard Hotel. The object of this dinner was the bringing together in a closer way than the usual routine business of the Council permits, the Churchmen of the Diocese, in order that they might become better acquainted with one another. More than one hundred guests were present. The Hon. M. A. Hall of Omaha acted as toastmaster. Bishop Williams, in his usual felicitous way, gave "A Few Words of Welcome"; the Hon. James M. Woolworth's subject was "A Third of a Century in the General Convention"; Mr. Charles T. Neal of Lincoln spoke on "The Growth of the Diocese"; the Rev. F. S. White responded to the toast, "The Ladies," in which he happily directed the thoughts of his hearers to the devotion due by all her sons to that lady of ladies, our Mother, the Holy Catholic Church. "The Church and the Constitution" was ably handled by Mr. Clement Chase. Dr. Lloyd inspired his audience by his earnest words on "The Apportionment Plan"; while Mr. Frank Haller forcibly outlined the layman's duty in his address on "Men and the Parish." The addresses were of unusual merit. The event was one that will doubtless make for the good of the Church.

A beautiful rood screen has been placed in St. Thomas' Church, Falls City (Rev. W. J. Moody, rector), by William Hutchings as a memorial of his wife.

A handsome font has been presented to St. Luke's, Wymore, by the St. Agnes' Guild. The font was blessed by Bishop Williams upon his recent visitation to this mission.

NEWARK.

Brotherhood Local Assembly New Rector for St. Philip's.

The Newark Local Assembly B. S. A. held its last Conference for this season at St. Mark's Church, West Orange, Monday evening of last week. At the business session the Rev. Alexander Mann, chaplain of the Assembly, spoke of the death of Bishop Starkey, and suitable resolutions were drawn to be sent to Mrs. Starkey and to be spread upon the records of the Assembly. After a discussion of Brotherhood work, officers were elected, Mr. Robert M. Dixon of Grace Church, Orange, being made President and all others reëlected.

The Rev. B. Wellington Paxton has been elected rector of St. Philip's Church, Newark, to succeed the late Father Hobbie. St. Philip's is one of the strongest and largest colored parishes in the Church, and is destined to rank second to none. A requiem Eucharist was offered on May 30 by Mr. Paxton for the repose of the soul of Fr. Hobbie, and the late Bishop Starkey, the Rev. H. P. Scratchley being the preacher.

NEW JERSEY.

John Scarborough, D.D., Bishop.

The Sunday Question — Window at Basking Ridge — Choir Festival at Somerville — Trenton.

Two of the clerical associations of the Diocese have been discussing the Sunday question at their meetings. The Plainfield Clericus, composed of the clergy of the northern part of the upper Convocation, met on Tuesday, May 19th, with the Rev. W. H. Neilson, D.D., of Plainfield, and there was a general discussion of the topic, "The Growing Desecration of the Lord's Day: What Can We Do to Prevent It?" The general subject of Sunday observance was also discussed at the meeting of the Trenton Clericus, May 18th, at the Associate Mission House, Trenton, when an interesting and profitable paper was read by the Rev. E. M. Rodman, ex-Dean of the Convocation of New Brunswick.

St. Mark's Church, Basking Ridge, one of the chapels of St. Bernard's, Bernardsville, has recently been given a beautiful east window. The subject is the Annunciation. There are two parts, one showing the Blessed Virgin, in devotion, the other the angel approaching her, with the celestial greeting. Underneath is the inscription, "Hail, Mary, full of grace; the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus." The window is in memory of Sarah Ann Fiske and Sarah A. E. Cushman.

The octave of the Ascension (May 28th) was observed at St. John's Church, Somerville (the Rev. Charles Fiske, rector), by an elaborate musical festival, at which a number of visitors from neighboring parishes were present. The music was by the choirs of St. John's and Holy Trinity, New York, with Mr. Wm. E. McClymont as director and organist, and with instrumental accompaniment.

Another of the parishes of the State is approaching the bi-centennial mark, and at a meeting of the men of St. Michael's Church, Trenton, recently, the rector, the Rev. W. Strother Jones, D.D., reminded his parishioners that in two years the parish would have its 200th birthday. St. Michael's, though old in years, is full of youthful zeal. The men of the parish have organized a social club, which includes some of the prominent people of Trenton. A meeting held recently brought together many of them for a social evening, with music, etc. Addresses were made by Judge G. D. W. Vroom, Prof. Elias S. Carr, and George W. McGuire.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.

Death of James A. Moore.

Mr. James Amory Moore, who died on May 4th at his home in New York City, was sprung from a long line of Churchmen, among whom was the late Bishop Moore of Virginia. In the early days of both New Jersey and New York, his ancestors had voice in public and ecclesiastical affairs, being in New York supporters of old St. George's Church when it was in Beekman Street, and he, together with his wife, worshipping in the same church at the time of his death.

In New Jersey his ancestors were leaders of the bar, from which Mr. Moore derived his inclination, although he never practised his profession. Inheriting a fortune from both his parents, he also possessed the high ideal of the Steward for the Master, and never turned from an appeal for aid in tiding over an emergency,

OKLAHOMA AND INDIAN TERRITORY.

F. K. Brooke, D.D., Miss. Bp.

Deanery at Paul's Valley, I. T.

At the Western Deanery meeting at St. Mary's Church, Paul's Valley, I. T., with the usual services, there was a clerical conference and a special session of the Woman's Auxiliary, at which latter the President, Mrs. F. K. Brooke, delivered an address. The speakers at a missionary service in the evening were the Rev. D. A. Sanford and the Rev. W. R. McCutcheon, while the speakers at the morning Eucharist on the two days were respectively the Rev. W. R. McCutcheon and the Rev. A. W. Higby. A paper on "What Constitutes Reverent Church Music?" was read by the Dean, the Rev. A. B. Nicholas, and problems connected with the Sunday School were treated at the closing evening service by Mr. H. T. Adams, the Rev. A. W. Higby, and the Bishop. A pleasant feature just before the celebration of the Eucharist on the second day was the solemn dedication by the Bishop of a silver chalice and paten, presented by Mrs. M. N. Runcie as a memorial of her husband, who was one of the founders of the church and a vestryman. St. Mary's has been much enlarged and has received a number of recent gifts.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Anniversary at St. John's, N. L.—Chimes at St. Simeon's — Improvements at Paoli—Two Convocations—Norristown.

On Trinity Sunday, St. John's Church, N. L., will celebrate the 88th anniversary of its incorporation, when an historical sermon will be delivered by the rector. The Sunday School will be addressed in the afternoon by the Rev. W. H. Graff. Plans have been completed for building another story on the recently erected parish house, which, when completed, will be one of the most commodious and best appointed in the Diocese. The needed funds, with the exception of about $900 are already in hand.

On Sunday, May 24th, a unique service was held in the Church of St. Simeon, Philadelphia. A chime of fourteen bells, made by Meneely, West Troy, were arranged in the chancel and centre aisle of the church, where they were consecrated by Bishop Coleman of Delaware. The Bishop and rector (the Rev. Edgar Cope) made addresses. The 5,000 pound bell stood in the chancel and was sounded at the name of the Trinity.

CHIME OF BELLS,
ST. SIMEON'S CHURCH, PHILADELPHIA.

The fourteen bells form one of the largest chimes in the State, and weigh about 30,000 pounds. They are given by Mr. Thomas Kaye and the Rev. J. W. Kaye, in memory of Mrs. Lucy Kaye and the Rev. Geo. Thomas Kaye. Each bell has as an inscription the first words of the canticles from the morning and evening services. These verses were used as versicles in the service.

When this magnificent gift was offered to the church, the rector accepted it on condition that the height of the tower be elevated 25 feet, and that the expense incurred thereby be provided by the people before the bells were used. More than 2,600 people contributed to this fund of $4,500, and on the day of consecration only $600 was still required. On the eve of Whitsunday the entire amount was in hand and the bells used for the first time.

It is not often permitted one rector to pass through so many advances in material things. Sixteen years ago Mr. Cope took charge of a mission worshipping in a room over a stable. A frame chapel was erected after three months; in the third year a spacious parish house; one year later a large church; then followed a rectory, and now a splendid chime marks the completion of sixteen years of labor.

St. Simeon's is located in a manufacturing district, and reports over 1,600 communicants, all gathered under the guidance of the present rector, whose policy is to pay for improvements before they are used for the Lord's service.

The improvements, which have extended over a period of many months, to the Church of the Good Samaritan, Paoli, have been completed, and the little mission church which for more than a quarter of a century has occupied a conspicuous position on the crest of a hill, in the little village of Paoli, has now been transformed into one of the most graceful and picturesque churches in the Diocese. The church has practically been rebuilt from the old foundations up, the improvements comprising a new aisle on the south side, separated from the nave by a succession of stone and brick arches; a deep chancel, choir room, organ chamber, and tower. There has also been added a commodious room in the basement for a Sunday School. A steam heating plant has been installed, and electric lighting introduced. A handsome memorial window has been placed in the chancel, the gift of one of the members of the parish. A memorial stone altar and reredos is being sculptured, and when completed and placed in position will greatly adorn the chancel. New pews have been ordered and will be placed in position in about a month. The earnestness with which the development of the parish is being forwarded can be readily understood, when it is stated that a loan of $2,500, negotiated in January of the present year, for the purpose of completing the improvements, was entirely liquidated only a few months afterwards, as announced by the rector on Easter Day. It reflects great credit on the rector, the Rev. Horace A. Walton, through whose unfailing energy and patience the work was pushed to a finish, and the congregation is enabled to worship in the present beautiful and Churchly edifice. At the late diocesan Convention the charter of the new church was formally approved, and the parish regularly established and admitted to the Diocese.

ALL SAINTS' CHURCH, NORRISTOWN, PA.

The quarterly meeting of the Northeast Convocation was held at Christ Church on Tuesday afternoon, May 26th. The Dean of the Convocation, the Rev. H. R. Harris, D.D., was absent, and the rector of Christ Church, the Rev. C. Ellis Stevens, D.D., presided. The Rev. Llewellyn N. Caley, having served as secretary for ten years resigned, and the Rev. C. L. Fulforth was elected to fill the vacancy. Appropriations were made as follows: $500 to the Church of the Messiah, $500 to St. John's Church, and $750 to the Galilee mission.

The Convocation of West Philadelphia met at the Church of the Saviour (the Rev. Dr. W. B. Bodine, rector), on Monday evening, May 25th. The Rev. Chas. A. Maison, D.D., who has held the office of president for twelve years, resigned. The Rev. S. Lord Gilberson, rector of St. James', Kingsessing, was elected President for the ensuing four years. The Bishop Coadjutor reported that steps had been taken to pay off the mortgage of $8,000 on St. Anna's mission and $600 on St. Titus' mission from the special fund of $135,000. It was announced that the work at St. Gabriel's mission would be continued for at least six months. A committee was appointed to take into consideration the establishment of a new mission at 53d and Spruce Streets.

A large congregation filled All Saints' Church, Norristown (the Rev. W. Herbert Burk, rector), on the evening of May 14th.

The service was one of thanksgiving for the final and complete liquidation of the mortgage which has encumbered the property since 1889. The cancelled mortgage formed part of the offering at the service. Later, the congregation adjourned to the parish house, where the accounting warden, Mr. I. S. Adle, standing before the great open fire-place, first exhibited the document, and then placed it upon the fire, where it was quickly reduced to ashes. When there was nothing left but the charred mass, a doxology was heartily sung by all present. Addresses were made by the Rev. Mr. Burk, rector, the Rev. Wm. McGlathery, and the Rev. Isaac Gibson.

QUINCY.

The Bishop-Elect Notified.

The committee of the Diocese to notify the Bishop-elect of his election as Bishop of Quincy, visited him May 28th, in Chicago, and gave him the formal information. The committee consisted of the Rev. S. G. Jeffords, Rev. Edgar F. Gee, and Mr. J. Off, and were also accompanied by the Rev. Webster Hakes and Dr. H. A. Percival. Dr. Fawcett in reply spoke in appreciative language of the honor conferred upon him, and stated that he would communicate his reply at a later time.

RHODE ISLAND.

Thos. M. Clark, D.D., LL.D., Bishop.
Wm. N. McVickar, D.D., Bp. Coadj.

Guild Anniversary in Providence—Semi-Centennial at Pawtucket—Woman's Auxiliary.

On the evening of Expectation Sunday, May 24th, was held the 18th anniversary service of St. Augustine's Guild of St. Stephen's Church, Providence. The sermon was preached by the Rev. William Harman Van Allen, rector of the Church of the Advent, Boston. He spoke at some length on the future of the Episcopal Church in the United States, which, he declared, is in reality the American Catholic Church. The musical service rendered by the vested choir was, as is always the case at St. Stephen's, of a very high order.

In connection with the observance of the 50th anniversary of the consecration of Trinity Church, Pawtucket (the Rev. Frank Appleton, rector), the new parish house was dedicated on the afternoon of Saturday, May 23d. The large assembly hall was tastily decorated with ferns, potted plants, and green branches. On the south wall had been recently placed a tablet bearing the inscription:

"The land on which this building stands was given in loving memory of
Albert Bliss,
Clerk of Trinity parish from its foundation until 1872.
Superintendent of the Sunday School 25 years.
Warden and Vestryman."

After the introductory remarks by the rector, in which he stated that the parish house was now free from debt (the note having been cancelled that morning), Bishop McVickar was introduced. He spoke of the church as it was sixty years ago when few, if any, of the present social organizations existed, and contrasted the work that was being done to-day with the help of the parish house. The Rev. Marion Law, representing St. Paul's Church, Pawtucket, from which Trinity Church sprang, gave extracts from a sermon preached at the 50th anniversary of the mother church, in which mention was made of a request from those then desirous of starting the new parish (Trinity). The Rev. A. S. Wicks represented the Church of the Good Shepherd, Pawtucket, an offspring of Trinity, and the Rev. Lucien Rogers St. George's, Central Falls, another offspring of St. Paul's and a sister, so to speak, to Trinity.

On Sunday were held the formal exercises commemorative of the 50th anniversary of the consecration of the church. There was an historical sermon by the Rev. Dr. Storrs O. Seymour of Litchfield, Conn., a former rector of Trinity from 1868 to 1874. He spoke of the first services which were held by the church, even before its organization. In 1847, he said, the first organized services were held in what was then American Hall on School Street. Although services were held here for several years, it was in 1849 that the parish was organized and officers elected. Dr. Seymour then referred to the construction of the present church, which was completed and consecrated in 1853. At this service a letter from Bishop Clark was read.

Trinity Church, Pawtucket, R. I.

In it he mentioned that this church (Trinity) has the singular distinction of being the only one in the land which has ever been called upon to change its diocesan jurisdiction by the action of the State Legislature. This came about on account of the fact that part of Pawtucket in which the church is situated was formerly in the State of Massachusetts.

In the afternoon a pilgrimage was made to the "Catholic Oak" at Lonsdale, where impressive services were held.

The Rev. Albert M. Hilliker of Christ Church, Lonsdale, made the first address. He said in part: "If this tree could talk, it could tell us many tales of what it saw in its youth and vigor. It seems to me that the Catholic tradition of the oak has been well preserved in Lonsdale, in a feeling of unity among Christians, without regard to theological bias. May the Catholic tradition of this spot lead to a broad fellowship and a truer brotherhood."

During the address of the next speaker, the Rev. William Richmond, a bronze tablet was nailed to the oak on the flat surface where one of the large branches has been cut off. The tablet bears the inscription:

"Under this oak preached the Rev. James Cook Richmond, Defender of the Faith."

Mr. Richmond said, in part:

"To those of you who have any real idea of the object of this pilgrimage and the traditions of this place, I would say that our service here to-day represents a human trinity, the Catholic tree, the Catholic priest, and the Catholic Church. The Catholic oak is God's tree; the acorn in which He placed the power of germination typifies the Catholic Church itself, as it grows strong and spreads out. 'There was a man sent from God' to preach the truth to people, as it is not as they think it is. He is dead, 37 years ago. He had his faults, as we all have, and his virtues. One of his characteristics is typified in the oak—his intrepid courage. He bravely named this tree at a time when men did not know what the Catholic Faith is. The religion of Jesus is a definite historic religion, not a gelatinous mass of human opinions. In a Church paper of 1863 is a letter from the Rev. James Cook Richmond, in which he speaks of the Holy Catholic Church, as not protestant (note the accent on the second syllable) until a compromising age gave it the name of Protestant Episcopal."

Mr. Appleton read an appropriate letter from the Rev. Dr. Henshaw of Providence. The last speaker was the Rev. Samuel H. Webb of Providence. Mr. Webb also read a hymn written at the time of the Civil War by Mr. Richmond, and probably sung under the oak.

The service was concluded by the singing of "Coronation," spoken of as Mr. Richmond's favorite hymn. Rev. William Richmond pronounced the benediction.

At the evening service in the church, addresses were made by the Rev. Dr. Seymour and Mr. Claude J. Farnsworth.

It is interesting to note in connection with the "Catholic Oak" that not a quarter of a mile from this tree, but now hidden from view by a massive cotton mill, is the spot where lie the bones of William Blackstone, a non-conformist minister of the Church of England, and probably the first white settler in the Rhode Island colony, having come thither from Massachusetts a year or two before Roger Williams settled at Providence. He is said to have been a man of considerable learning and far in advance of his time. A free-thinker, yet differing from Roger Williams in many ways, he is said by some authorities to have been at the last a Churchman at heart. To Blackstone is attributed the saying: "I left England to get from under the power of the Lord-Bishops, but in America I am fallen under the power of the Lord-Brethren."

The Woman's Auxiliary met at St. James' Church, Woonsocket (the Rev. Wm. A. Thompson, rector), on Thursday, May 28th. The speakers were: Bishop Van Buren, who spoke of the work in Porto Rico and the assistance given that work by the Auxiliary, and the Rev. Dr. Pott, missionary for several years in China. Addresses were also made by the Rev. Mr. Birch of St. Thomas' Church, Providence, and Diocesan Missionary Edwards.

SNAP, PUSH AND GO

Is What One Should Get from Food.

A young St. Louis lady learned a food lesson she won't forget. She says: "I suffered from indigestion for nearly 10 years, and although I tried all kinds of foods for breakfast I could not eat any of them until one day I discovered Grape-Nuts and now I wonder how I ever did without it.

"I am a stenographer in a business office and need all the energy possible, but I formerly spent the greater part of every morning wishing I had gone without breakfast, for I was continually reminded of it by the uncomfortable, distressed state of my stomach. How much ability I lost through this I could not tell you, but now all is different, for I eat some fruit and a saucer of Grape-Nuts and work hard all the morning and never think about my stomach until lunch time comes.

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SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

The Bishop's Anniversary.

THE SERVICES at St. Luke's Cathedral, Orlando, on Ascension Day were most interesting. It was the 43d anniversary of Bishop Gray's ordination to the priesthood. In the chancel with the Bishop were Dean Spencer, Rev. Messrs. Rickert, Perdue, Frankel, and Davet. The sermon was preached by Mr. Rickert. The Bishop confirmed, and administered the Holy Communion.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Sunday School Service—B. S. A.—Methodist Minister Confirmed.

THE ANNUAL festival service for the Sunday Schools of the Diocese, under the auspices of the Sunday School Institute, took place at the Church of the Epiphany, on the afternoon of the Sunday after Ascension Day. Though it was a showery day, the spacious church was filled with children, and it was a pretty sight as they came in—five processions with banners entering simultaneously at the three front doors, and two in the transepts. Evening prayer, somewhat shortened, was said, and the hymns were sung with spirit by the children. The address was by the Rev. Clement Brown of the Pro-Cathedral.

THE LOCAL ASSEMBLY of the Brotherhood of St. Andrew held its May meeting on the 18th, in St. John's parish hall. The President, Mr. George W. Salter, presided, and was the speaker of the evening. His subject was, "Am I my Brother's Keeper?" and the address was a strong appeal for more earnestness in cultivating the spiritual relations of men to each other. Arrangements were discussed for the tri-diocesan Brotherhood Convention at Centreville, Md., and the programme read. On the following Saturday, more than a hundred Brotherhood men of Washington departed for this convention, which is composed of delegates from the Dioceses of Maryland, Easton, and Washington. Arrangements were completed for services at Colonial Beach during the summer, which the Brotherhood will provide each Sunday. In connection with the Churchman's League, the Brotherhood will have charge of the opening evensong on the Cathedral grounds every Sunday during the summer.

IT IS STATED that the Rev. W. G. Cassard, formerly of Washington, and now chaplain in the United States Navy, has abandoned the ministry and membership in the Methodist body and has applied for Confirmation in the Church. He was confirmed later in Emmanuel Church, Newport, R. I., being stationed at the Naval Training Station near that city. He will become a candidate for Orders.

WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

Burglary in Kansas City—Diocesan Missions.

THE PARISH ROOMS of St. Mark's Church, Kansas City, were recently entered by a thief who carried away a number of the choir vestments and other property belonging to the church.

THE PLEDGES for diocesan Missions for the year, have received additions since the Council, and now amount to $4,067.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

New Church for Wolcott.

A SITE has been selected for the new church to be erected at Wolcott, and work has already been commenced in tearing down the house at present occupying the lot, and in grading, after the completion of which, work will be commenced upon the new church at once. Services are held at present in a hall.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Anniversary in Wheeling.

ST. MATTHEW'S CHURCH, Wheeling (the Rev. David W. Howard, rector), has had also a jubilee, and seemed to take part as an appendix to that of the Bishop's. There were assembled on Ascension Day two of her former rectors, the Rev. Dr. Swope, now of Biltmore, N. C., and Rev. Nathan S. Thomas of the Church of the Holy Apostles, Philadelphia. The Swope Guild of St. Matthew's signalized the event of Dr. Swope's visit by presenting the Wheeling City Hospital with $5,000 for the perpetual endowment of what is called the Swope room. A little band of the faithful raised this money as a memento to his rectorship of nineteen years. Of the $14,000 placed upon the plate on Ascension Day, St. Matthew's gave $6,500, which carried and included all the Easter offering for the Endowment of the Diocese. The congregation of this parish is alive to the spirit of Missions. Of the $20,000 raised by the parish this year, $14,000 was given to outside purposes.

CANADA.

News of the Dioceses.

Diocese of Montreal.

MUCH REGRET will be felt at the announcement made May 26th, that Principal Hackett of the Diocesan Theological College, Montreal, has sent in his resignation, having been appointed to the rectorate of Waterford Cathedral, Ireland. The rectorate carries with it a canonry and, it is said, will lead to Dr. Hackett's being appointed Dean of Waterford, eventually. Dr. Hackett was born and educated in Ireland, his father having been incumbent of St. James' Church, Bray.

Diocese of Niagara.

AT THE May meeting of the chapter of the Rural Deanery of Halton, held at Oakville, it was decided to hold a Sunday School Con-

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APRIL 26, 1903.

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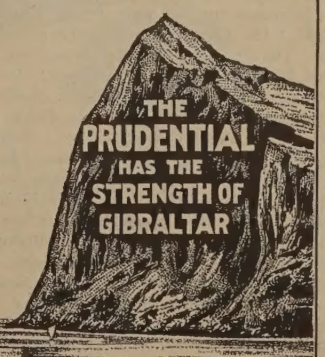

THE PRUDENTIAL
Insurance Co. of America
John F. Dryden, President. Home Office, Newark, N. J.

vention at Milton in September and a choral festival at the same time.

Dioceses of Saskatchewan and Calgary.

These Dioceses will be under separate Bishops in future. Bishop Pinkham has sent in his resignation of the first named to the Archbishop of Rupert's Land, as Metropolitan of the ecclesiastical Province. The new Bishop (of Calgary) will be chosen by the Bishops of the Province and the Standing Committee on the election of Bishops.—A Quiet Day was held at the May meeting of the Rural Deanery of Stormont, conducted by the Rev. H. Kittson, rector of Christ Church, Ottawa. The day commenced with a celebration of Holy Communion. The meeting was held at South Mountain.

Diocese of Nova Scotia.

A plan is on foot to secure the services of Dr. Parkin as President of King's College, Windsor. It is thought that Dr. Parkin will have finished his work in connection with the Rhodes scholarships soon, and might then be able to accept the position.

Diocese of Ontario.

Bishop Mills consecrated two cemeteries in Brockville, May 10th.—A number of excellent papers were read at the meeting of the Rural Deanery of Frontenac, on the 13th. A conference of clergy and Sunday School workers was held in the afternoon of the same day.

Diocese of Toronto.

The work of Prof. Rigby in Trinity College is to be divided among the members of the faculty. Professor Rigby goes as headmaster to Trinity College School, Port Hope, in the place of Dr. Symonds, removed to Montreal. Mrs. Rigby's place as Principal of St. Hilda's College, Toronto, has been filled by the appointment of Miss Cartwright, who took honors at the Ladies College, Cheltenham, England, and afterwards at Oxford. —A Junior Chapter of St. Andrew's Brotherhood has been formed in connection with St. Matthew's Church, Toronto.

Diocese of Fredericton.

Some interesting papers were read at the May meeting of the Rural Deanery of Chatham, held at Bathurst. A very good one was given on Early Church History, by the rector of Campbellton. There was a meeting of the Sunday School Teachers' Association on the same day.

The debt on the western end of the parish of St. John's Church, Musquash, has been entirely paid off.—Handsome gifts have been received in St. John's Church, Cromocto, including brass altar cross, brass lectern, marble font and oak altar.

EDUCATIONAL.

Nashotah Theological Seminary.—Thursday, May 28th, was Commencement day, and as usual many alumni and friends were gathered to the historic grounds of Nashotah. At the High celebration, the Rev. J. M. Raker was celebrant and the sermon was delivered by the Rev. E. A. Larrabee, rector of the Church of the Ascension, Chicago. The degree of B.D. in course was conferred upon Rev. Howard La Field, class of '98, instructor in New Testament, Nashotah House; Rev. Charles Henry Hugh Bloor, missionary at Nome, Alaska; Rev. Rudolph Frederick Keicher, in charge of Grace Church, Hartland, Wis.; and Rev. Charles Edgar Rice, missionary at Circle City, Alaska. Diplomas were then conferred upon the following graduates: Clyde Black Blakeslee, Columbus, Wis.; Francis Lycett Gehr, Chicago, Ill.; Francis Granville Ilsley, Newark, N. J.; Alfred Izon, Pittsburgh, Pa.; Laurence Southworth Kent, St. Paul; James Francis Kieb, Newark, N. J.; Freeman Philip Osmond Reed, Payette, Ida.; John White, Seattle, Wash. Of these graduates, Messrs. Blakeslee, Cook, and Gehr will be ordained in All Saints' Cathedral, Milwaukee, by Bishop Nicholson, on Trinity Sunday. Mr. Kieb will become assistant at All Saints' Cathedral, Milwaukee; Mr. Ilsley, assistant at St. Mark's, Philadelphia; Mr. Reed, assistant at St. Elisabeth's, Philadelphia; Mr. White, missionary at Nome, Alaska; Mr. Kent, who will be ordained by the Bishop of Pittsburgh, on Trinity Sunday, will take work in the Diocese of Fond du Lac.

At the trustee meeting, announcement was made of two bequests, one of $5,000 from the late Mr. Cook of Canandaigua, N. Y., and one of $1,000, less costs, from the estate of Mr. Haight of Brooklyn. It was also determined that a request to Mr. Carnegie be made for a contribution of $20,000 towards the erection of a new fire-proof library building, which is very much needed in order to afford safe protection to the valuable library of the Seminary. While the library is fully protected by insurance, it would be absolutely impossible, President Webb states, to replace it. Many of the Latin and Greek works are now out of print, and there are many such rare volumes that could in no way be duplicated. The library also possesses a rare historic value, as it includes a number of unpublished manuscripts of importance, and nearly 15,000 published volumes, most of which came to Nashotah House by devise or gift. The trustees have been endeavoring for a number of years to devise ways and means whereby to secure a suitable building, with the intention of making it a memorial to the late Dr. Adams.

The Rev. H. B. St. George, instructor in Ecclesiastical History, was raised to the rank of Professor to fill that chair, and the Rev. Howard La Field was appointed instructor in the preparatory department. The Bishop of Michigan City was chosen to the vacancy in the Board of Trustees caused by the death of the Bishop of Quincy.

The retreat for the new graduates and others was held during the present week by Fr. McGarvey of Philadelphia.

Hobart College.—The Commencement week at Hobart begins on Sunday, June 14th, when there will be a sermon before the religious societies of the College by the Rev. William F. Faber, and in the evening the baccalaureate sermon by the Rev. Dr. Batten, both these being at Trinity Church. Monday is given to the freshman prize declamations and the students' entertainment in the even-

EXPERT TESTIMONY.

Coffee Tried and Found Guilty.

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ing. Tuesday is given to prize orations, class day exercises, and meeting of the Associate Alumni, with a trustee meeting in the morning. Wednesday is Commencement day, at which an address will be given by President Sharpless of Haverford College, and the inaugural address of President Stewardson will be given, after which prizes will be awarded and degrees conferred. The President will hold a reception in the evening, which will be followed by the senior ball. On this day also will be held the exercises appropriate to the installation of the new President.

KEMPER HALL, Kenosha, Wis.—The closing exercises begin on June 5th with an appropriate programme. Next day is gymnastic and field day. The baccalaureate sermon will be delivered on Sunday, the 7th. There will be a musicale and alumnae reception on Monday, and the main commencement exercises on Tuesday, June 9th, when ten students will graduate and an address will be delivered by A. Du Pont Parker, Esq., of Denver, Colo.

ART SCHOOLS OF ST. PAUL'S PRO-CATHEDRAL, Cincinnati.—The closing exercises took place on the morning of May 23d. There was vocal and instrumental work by the pupils, and addresses by Bishop Vincent and Dean Snedeker. The display of art work included a very handsome display of ecclesiastical embroidery. The enrollment of pupils for the year was 1,120. Thus far the school has been self-supporting. For the coming year an appropriation of $500 has been made for expansion and additional assistance to the President, Mrs. Skinner.

ST. MARY'S SCHOOL, NEW YORK.—The Class Day exercises of St. Mary's School, 6 and 8 East 46th Street, New York, conducted by the Sisters of St. Mary, were held on the morning of the 26th of May. The seniors passed down the long study hall to the platform, singing their class song, the words of which were composed by one of their number, and escorted by a guard of honor from the junior classes, who presented each senior with a bunch of dainty centaurea, the class flower. The programme consisted of original essays by the graduating class, interspersed with music, also by the graduates.

It was felt to be a great honor that Bishop Potter should give the entire morning to these Class Day exercises, especially as they were to be followed after a brief interval by a great civic affair in which he was to take a prominent part. His words of sincere and gracious praise were much appreciated.

In the absence of the Rev. Dr. Richey, the chaplain of the school, Canon Body of the General Theological Seminary, presided most felicitously. The literary programme finished, all present were invited to ascend to the laboratories, where they found an exhibit of work done by the pupils in botany and chemistry. On the morning of the 28th was held the Commencement of the school. No one could watch unmoved the white-veiled procession as it passed, preceded by a cross-bearer, down the long staircase, through the study hall, into the chapel. The opening of the chapel doors revealed to the audience an altar gleaming with lights and bright with flowers, and converted the study hall, for the time, into a place of worship. The music of the brief service was especially lovely, but loveliest of all was the reverence of the young worshippers. The service over, the school returned to the study hall. A number of clergy had assisted in the chapel service, and now took their seats on the platform. Among them was the Rev. Dr. Dix, rector of Trinity Church, whose presence was greatly appreciated. The address to the graduating class was by the Rev. Dr. Stires, rector of St. Thomas' Church. He began by alluding to the Bishop's words of Tuesday concerning the breadth and fine quality of culture which distinguish St. Mary's School. Never was a wiser, a sweeter, a more persuasive word spoken to a graduating class. Dr. Richey then read the long Honor Roll, and conferred the diplomas. The exercises were closed by the singing of the *Magnificat*, and the benediction by the Rev. Dr. Dix. There were twelve graduates.

HOWE SCHOOL, LIMA, IND.—One of the most noteworthy events in the history of Howe School took place on Thursday, May 28th. This date was the tenth anniversary of the ordination to the priesthood of the Rev. John Heyward McKenzie, rector of the school. It had also been chosen as the date of the benediction of the new chapel which is nearly completed. This is called St. James' Memorial Chapel, and is a memorial to the late James Blake Howe, by whose generous gifts its building was made possible.

The chapel is one of the most beautiful church buildings in the State; it is in the Collegiate style, with a splendid square tower at the west end. Built of Grand Rapids cream colored brick, with red tile roof, it satisfies the eye in every line. The interior is equal to the outside. Seats arranged lengthwise in the nave, accommodate the 130 students of the school. Against the walls are rows of stalls of simple but dignified pattern. The woodwork of the entire interior is dark, the walls a sea-green. The windows are high. At the west end a gallery contains seats for sixty people. A fine pipe organ is the gift of Mrs. John B. Howe. The altar is possibly the handsomest in the State. It is of pure white marble, perfect in proportion, exquisite in finish. There are two retables, a marble tabernacle with massive bronze doors.

At the early celebration the rector was the celebrant, the Rev. F. M. Banfil assisting. This service was attended by the entire body of cadets and by many people from Lima and Sturgis.

The service at 11 o'clock was very impressive. A vested choir of cadets preceded the procession of twelve clergy with the Bishop and four servers. The Bishop was

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vested in cope and mitre. The Rev. John A. Linn acted as Bishop's chaplain, carrying the pastoral staff. As the procession passed up the wide aisle of the nave the litany was read. The Bishop was the celebrant at the Holy Eucharist and preached a powerful sermon from the text: "I will fill this house with glory, saith the Lord of Hosts. The silver is mine and the gold is mine, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts, and in this place will I give peace, saith the Lord of Hosts" (Haggai ii. 7, 8, 9).

It was a congregation to thrill a preacher: 125 manly boys in cadet gray, with the light of hope and the fire of high ambition in their faces. "You cannot change God's truth," said the Bishop; "you can learn it and it will bring you peace." He referred in simple but earnest words to the family whose wisdom and generosity had planted here this institution of Christian education, and spoke especially of the life of the quiet, cultured Christian gentleman who had given of his means to build this chapel. Surely as those cadets left the church, they carried with them the profound conviction that there is something far higher and finer in life than personal ambition or worldly prosperity.

There were present many visitors, clergy and others. All were enterained immediately after the service, at a luncheon served in the school dining room, by the ladies' guilds of Sturgis, La Grange, and Lima. This chapel and the new dining room, McKenzie Hall, which is also nearly finished, will add very greatly to the equipment of the school, and mark an epoch in its development.

Groton School, Groton, Mass.—Prize Day was observed at Groton School, May 29. The Rev. Sherrard Billings presided. Senator H. C. Lodge delivered a short address upon the Study of History, and Jacob I. Riis spoke on "Good Citizenship." Among the guests present was Mrs. Theodore Roosevelt, whose son is in the school.

Church Training and Deaconess House, Philadelphia.—The closing exercises took place in the chapel of the House on Tuesday, May 26th. The Bishop of the Diocese presided, making an address and presenting the diplomas to the graduates. At the celebration of the Holy Communion, which followed, the Bishop was the celebrant, and was assisted by the Rev. J. De Wolf Perry, D.D., warden of the school, and the Rev. Lucien M. Robinson, chaplain. A class of seven graduated in the two years' course of training. Two members of this class, who took but one year of training, Mrs. Fredericks and Miss Eastham, are now in Shanghai, China. Of the graduates, Miss Metzler goes to Kyoto, Japan; Miss Perkins and Miss Springer will do mission work in Philadelphia; Miss Payne, parish work in New York; Miss Beeson goes to a mission work in the suburbs of Cincinnati; Miss Buckley, to work among the mountaineers of West Virginia, and Miss Mack will work in the West.

Racine College Grammar School.—Commencement will be on Wednesday, June 10th, the exercises being at 2:30 in the chapel, with the alumni luncheon at 12:30 and the Warden's reception at 8 P. M. On the preceding evening there will be a concert in the gymnasium.

St. Augustine's School, Raleigh, N. C.—The annual Commencement of this Church school for colored young men and women was held on Wednesday, May 27th, the Bishop of North Carolina, President of the Board of Trustees, being present in his Episcopal vestments. The students sang Handel's Hallelujah Chorus, Gounod's "Send Out Thy Light and Thy Truth," and Tours' *Magnificat* and *Nunc Dimittis*. There were three graduates in the collegiate department, six in the normal department, and during the year there have been six graduates from the Training School for Nurses. Two young men received certificates after having completed a three years' course in bricklaying, and eight girls received certificates for having completed a three years' course in systematic training in cooking. The school has had 350 pupils under instruction during the year in its various departments. The Commission for Church Work Among Colored People has recently issued a special appeal for St. Augustine's School, in which it says: "This is our oldest and most important School for the education of colored youth; for more than thirty years it has been sending out its graduates to labor among its own people; it has deserved and it continues to deserve, the generous support of the Church."

St. Stephen's College.—Commencement week begins on Sunday, June 7th, with the Baccalaureate sermon at 4 o'clock. On Monday and Tuesday are the Entrance Examinations; on Wednesday the Class Day, the Warden's reception, the missionary sermon by the Rev. Charles A. Jessup, and the Society banquets. Thursday, which begins with the Alumni Celebration of the Holy Eucharist, is Commencement day.

St. John's Military Academy, Delafield, Wis.—Commencement week covers June 9, 10, and 11, and begins with the chapel exercises on the 7th, with commencement sermon by the Rev. H. A. Chouinard of St. Peter, Minn., class of '92. The 9th is field day—a great day at St. John's. The 10th is Military day and Alumni Reunion, the alumni oration to be delivered by Thos. H. Ryan, Esq., of Merrill, Wis., class of '96. Commencement is on the 11th, the address to be delivered by the Hon. W. H. Stafford, M.C., of Milwaukee.

The Meneely Bell Company has received for re-casting an old bell made by Paul Revere, whose famous ride over a century ago is known by heart by every bright schoolboy and girl, and has been recited hundreds of thousands of times. It may not be generally known that Revere was one of the first bell foundrymen in this country. This bell hung in the tower of a church at Leominster, Mass., which was recently destroyed by fire. —Troy (N. Y.) *Press*.

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